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# STRANGERS WITHIN OUR GATES

OR  
COMING CANADIANS

BY  
JAMES S. WOODSWORTH

Superintendent of All Peoples' Mission,  
Winnipeg, Canada

"The stranger that sojourneth with you shall  
be unto you as the homeborn among you,  
and thou shalt love him as thyself."

—Lev. 19. 34.

"Assemble the people, the men and the  
women and the little ones, and thy stranger  
that is within thy gates, that they may hear, and  
that they may learn, and fear the Lord your  
God, and observe to do all the words of this  
law; and that their children, which have not  
known, may hear, and learn to fear the Lord  
your God, as long as ye live in the land."

—Deut. 31. 12, 13

TENTH THOUSAND—THIRD EDITION

Cert. Book No. 5

The Missionary Society of the Methodist Church, Canada  
The Young People's Forward Movement Department

Order from

F. C. Stephenson, Methodist Mission Rooms, Toronto, Ontario

JV 7225. W. 2

And still the tide flows Westward  
Toward the land of the setting sun;  
And the call has gone forth to all the world  
That once where the smoke of the wigwam curled  
A new race has begun.

"For lo! 'tis the birth of a nation,  
And the men who are mingling now  
The blood of the nations of every land  
Are founding a race 'neath whose sovereign hand  
The knee of the world shall bow."

—Mansell Scanlon.

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Printed, June, 1908 ; Sept., 1909 : July, 1911.







COMING CANADIANS. JUST ARRIVED IN WINNIPEG.

## INTRODUCTION.

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Perhaps the largest and most important problem that the North American continent has before it to-day for solution is to show how the incoming tides of immigrants of various nationalities and different degrees of civilization may be assimilated and made worthy citizens of the great Commonwealths. The United States have been grappling with this question for decades, but have not yet found a solution. Canada is now facing the same problem, but in an aggravated form. A much larger percentage of foreigners, in proportion to our population, is coming to us just now, than came at any one period to the United States. The larger the percentage the more difficult is the problem of solution. Western Canada has this problem in an even more perplexing form and to an even greater degree than has the East. And the city of Winnipeg might, without any misuse of words, be called the *storm centre* of this problem for Canada. Mr. J. H. Ashdown, who has been Mayor of Winnipeg for the past two years, and resident in the West for over forty years, and who has perhaps given more time, attention, and money to the working out of a solution of this question

## Introduction

than any other layman in the West, regards the problem as vital and fundamental.

I have been permitted to read the manuscript of the Rev. J. S. Woodsworth's book, entitled "Strangers Within Our Gates." It should be stated that Mr. Woodsworth is Superintendent of "All Peoples' Mission," and of our foreign work generally in the city of Winnipeg, and has had special opportunity to meet and study these various peoples and divers nationalities. I can with confidence commend this pioneer Canadian work on this subject to the careful consideration of those who are desirous of understanding and grappling with this great national danger. For *there is a danger and it is national!* Either we must educate and elevate the incoming multitudes or they will drag us and our children down to a lower level. We must see to it that the civilization and ideals of Southeastern Europe are not transplanted to and perpetuated on our virgin soil. I would have all our young people between the oceans read and ponder the subject-matter of this book. "Dry!" you say? No! vastly interesting and illuminating if you read and study it sympathetically. Here you will find tragedy and comedy combined in the actual lives of men and women, none of whom we may call "common or unclean." I fear that the Canadian churches have not yet been seized of the magnitude and import of this ever-growing problem.

J. W. SPARLING.

## AUTHOR'S PREFACE.

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What does the ordinary Canadian know about our immigrants? He classifies all men as white men and foreigners. The foreigners he thinks of as the men who dig the sewers and get into trouble at the police court. They are all supposed to dress in outlandish garb, to speak a barbarian tongue, and to smell abominably.

This little book is an attempt to introduce the motley crowd of immigrants to our Canadian people and to bring before our young people some of the problems of population with which we must deal in the very near future. It has no literary pretensions; its aim is entirely practical. Undertaken at the suggestion of Dr. F. C. Stephenson, Secretary of the Young People's Forward Movement, it has been written at odd times during a very busy winter.

We are glad to have had the co-operation of Mr. A. R. Ford, of the *Winnipeg Telegram*, who has written the chapters signed "A. R. F.," several of which have already appeared in the *Westminster*. The editing and illustrating have been done by the Young People's Forward Movement Department.

The book will accomplish its purpose, if it serves to stimulate an interest in important public problems, and to direct its readers to fuller

## Author's Preface

sources of information. Much may be learned from the United States, where conditions similar to our own have existed for some years. We append a short list of books which have proved helpful in this study. In many of these books full bibliographies will be found.

J. S. WOODSWORTH.

WINNIPEG, June 1st, 1908.

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### THE THIRD EDITION.

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In publishing the third edition of "Strangers Within Our Gates," the latest available statistics have been given. The official returns of the census of 1911 will probably be available by next autumn; in the meantime the daily press will furnish much information regarding Canada's growth. The Department of Immigration, Ottawa, Ont., will send free on application reports and information regarding immigration which space does not permit us to publish. We have much pleasure in announcing a second book by Mr. Woodsworth, "My Neighbor: a Study of City Conditions, a Plea for Social Service." We recommend it to all who are interested in the Strangers Within Our Gates.

F. C. STEPHENSON,

*Secretary The Young People's  
Forward Movement.*

METHODIST MISSION ROOMS,  
Toronto, July 1st, 1911.

## LIST OF BOOKS.

- ALIENS OR AMERICANS ..... Howard B. Grose.  
Forward Movement Mission Study  
Course.
- OUR PEOPLE OF FOREIGN SPEECH.. Samuel McLanahan.  
A Handbook. Fleming H. Revell.
- EMIGRATION AND IMMIGRATION... Richmond Mayo-Smith.  
Charles Scribner's Sons.
- IMMIGRATION ..... Prescott Hall.  
Henry Holt & Co., New York.
- THE CHALLENGE OF THE CITY.... Josiah Strong.  
Forward Movement Mission Study  
Course.
- HOW THE OTHER HALF LIVES.... Jacob Riis.  
Charles Scribner's Sons.
- UNDISTINGUISHED AMERICANS.... Hamilton Holt.  
James Pott & Co., New York.
- THE RUSSIAN JEW IN THE UNITED  
STATES ..... Chas. S. Bernheimer.  
B. F. Black & Co., New York.
- THE ITALIAN IN AMERICA..... Eliot Lord.  
B. F. Black & Co., New York.
- IMPORTED AMERICANS..... Broughton-Brandenburg.  
F. A. Stokes, New York.
- THE SLAV INVASION ..... F. Julian Warner.  
J. B. Lippincott Co.
- CHINESE IMMIGRATION ..... George F. Seward.  
Charles Scribner's Sons.
- THE PROBLEM OF THE IMMIGRANT. James D. Whelpley.  
Linden, Chapman and Hall.

## MAGAZINE ARTICLES.

- In CHAUTAUQUAN, 1903-4, a series of articles on the "Racial  
Composition of the American People," by John R. Commons.
- In the POPULAR SCIENCE MONTHLY, 1903-5, a comprehensive  
series on "Immigration," by Dr. Allan McLaughlin, of the  
U. S. Marine Hospital Service.
- In CHARITIES, in 1904, several articles.
- In the NORTH AMERICAN REVIEW, the FORUM, and POLITICAL  
SCIENCE QUARTERLY the question of restriction of immi-  
gration is discussed.
- Nearly all the popular monthlies contain descriptive articles.

## CONTENTS.

	PAGE
INTRODUCTION . . . . .	3
AUTHOR'S PREFACE . . . . .	5
LIST OF HELPFUL BOOKS . . . . .	7
IMMIGRATION—A WORLD PROBLEM . . . . .	11
I. WHO ARE WE? . . . . .	13
The Population of Canada . . . . .	13
✓ II. THE STRANGERS . . . . .	20
Immigration . . . . .	20
III. WITH THE IMMIGRANTS . . . . .	29
The Story of an Immigrant as told by himself	42
✓ IV. IMMIGRANTS FROM GREAT BRITAIN . . . . .	50
✓ V. IMMIGRANTS FROM THE UNITED STATES . . . . .	75
The Mormons . . . . .	78
✓ VI. THE SCANDINAVIANS . . . . .	87
The Icelanders . . . . .	9
✓ VII. THE GERMANS . . . . .	98
The Mennonites . . . . .	101
✓ VIII. THE FRENCH . . . . .	109
✓ IX. IMMIGRANTS FROM SOUTHEASTERN EUROPE	111
Russia . . . . .	114
Doukhobors . . . . .	115
Lithuanians . . . . .	124

# Contents

	PAGE
✓X. IMMIGRANTS FROM AUSTRIA-HUNGARY . . . . .	128
Bohemians . . . . .	131
Slovaks . . . . .	132
Ruthenians . . . . .	133
The Poles . . . . .	139
The Hungarians . . . . .	143
✓XI. IMMIGRANTS FROM THE BALKAN STATES . . . . .	145
✓XII. THE HEBREWS . . . . .	150
✓XIII. THE ITALIANS—North and South . . . . .	160
✓XIV. LEVANTINE RACES—Greeks, Turks, Armenians, Syrians, Persians . . . . .	167
XV. THE ORIENTALS—Chinese, Japanese, Hindus . . . . .	170
Chinatown . . . . .	172
XVI. THE NEGRO AND THE INDIAN . . . . .	190
✓XVII. THE PROBLEM OF IMMIGRATION . . . . .	195
✓XVIII. THE CAUSES OF IMMIGRATION . . . . .	204
✓XIX. THE EFFECTS OF IMMIGRATION—Racial, Eco- nomic, Social, Political . . . . .	216
✓XX. THE CITY . . . . .	251
✓XXI. RESTRICTION OF IMMIGRATION . . . . .	264
✓XXII. ASSIMILATION . . . . .	279
✓XXIII. A CHALLENGE TO THE CHURCH . . . . .	290
APPENDICES—	
No. 1. Money Qualification of Immigrants . . . . .	315
No. 2. Extracts from Address <i>re</i> Foreigners . . . . .	316
No. 3. Naturalization Act . . . . .	318
No. 4. List of Sunday Services in Winnipeg . . . . .	321
No. 5. Emigration Operations in Europe . . . . .	323
HELPS . . . . .	326



## ILLUSTRATIONS.

	PAGE
Coming Canadians . . . . .	<i>Frontispiece</i>
Churches of Foreigners, Winnipeg, Man. . . . .	26
The Harvest and the Laborers . . . . .	52
Juvenile Immigrants from Great Britain . . . . .	60
The Octopus of Mormonism . . . . .	78
Farmhouses of our Newcomers from Europe . . . . .	88
Germans from Southern Russia . . . . .	98
Doukhobor Pilgrims . . . . .	116
Beginning Life in the New Land . . . . .	124
Foreigners Build our Railways . . . . .	134
The Foreign Women Help in Market Gardening . . . . .	142
Our W. M. S. Work for Chinese Girls, Victoria, B.C. . . . .	170
Work among Orientals in British Columbia . . . . .	186
Roumanian Women. Greek Church Ceremony . . . . .	206
Blessed with the Gift of "Getting On" . . . . .	230
Galician Children. A Kitchengarden Class . . . . .	246
In "The Ward"—Toronto's Foreign Quarter . . . . .	258
Double-decker Tenements in Winnipeg, Man. . . . .	262
Some Conditions which produce a "Foreign Problem" . . . . .	272
The Public School—An Indispensable Factor in Solving the "Foreign Problem" . . . . .	280
All Peoples' Mission, Winnipeg, Man. . . . .	310

## IMMIGRATION—A WORLD PROBLEM.

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"Out of the remote and little known region of northern, eastern, and southern Europe forever marches a vast and endless army. Nondescript and ever changing in personnel, without leaders or organization, this great force, moving at the rate of nearly 1,500,000 each year, is invading the civilized world.

"Like a mighty stream, it finds its source in a hundred rivulets. The huts of the mountains, and the hovels of the plains are the springs which feed; the fecundity of the races of the Old World the inexhaustible source. It is a march the like of which the world has never seen, and the moving columns are animated by but one idea—that of escaping from evils which have made existence intolerable, and of reaching the free air of countries where conditions are better shaped to the welfare of the masses of the people.

"It is a vast procession of varied humanity. In tongue it is polyglot; in dress, all climes, from pole to equator, are indicated, and all religions and beliefs enlist their followers. There is no age limit, for young and old travel side by side. There is no sex limitation, for the women are as keen, if not more so, than the men; and babes in arms are here in no mean numbers.

"The army carries its equipment on its back, but in no prescribed form. The allowance is meagre, it is true, but the household gods of a family sprung from the same soil as a hundred previous generations may possibly be contained in shapeless bags or bundles. Forever moving, always in the same direction, this marching army comes out of the shadow, converges to natural points of distribution, masses along the great international highways, and its vanguard disappears, absorbed when it finds a resting place.

"Gaining in volume and momentum with each passing year, without apparent regard for the law of supply and demand, the pressure of this army has

## Immigration—A World Problem

already made itself felt upon the communities in which it finds its destination. The cry of protest has gone up from those who find themselves crowded from their occupations and their homes by the new arrivals, and peoples are demanding of their Governments that some steps be taken to check this alien invasion.

"Throughout Europe the word 'America' is synonymous in all languages with freedom, prosperity, and happiness. The desire to reach America is the first sign of awakened ambition, the first signal of revolt against harsh environment, the dream of age and youth alike. The countries of Western Europe receive the migratory element—the birds of passage—who help in the harvest, or furnish laborers for great undertakings, and then return to their homes richer for their season abroad. London absorbs into her mighty heart thousands of strange-looking human beings, talking gibberish languages, and quick to take advantage of her marvellous charities. South America, with the free-and-easy manner of that part of the world, accepts those rejected elsewhere.

"Following the main columns of this army back to their beginnings, the real reason for its existence is soon discovered. The momentum is given at the source, and we find men pushing each other at the gang-planks of departing emigrant steamers to make their escape from inevitable political and economic wrongs. There is another reason, based upon the first, but none the less potent. The traffic in ocean passages has reached a stage of fierce competition, unscrupulousness, and even inhumanity inconceivable to those not familiar with its details. Men who profit by the march of these millions of people have a drag-net out over continental Europe so fine in its meshes as to let no man, woman, or child escape who has the price and the desire or need to go. Three great countries, Italy, Austria-Hungary, and Russia—where the masses of the people are low in the social scale, and where the percentage of illiteracy is discreditable to the twentieth century—are being drained of their human dregs through channels made easy by those seeking cargo for their ships."—*Whelpley*.

# Strangers Within Our Gates.

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## I.

### WHO ARE WE ?

#### THE POPULATION OF CANADA.

Within the past decade Canada has risen from the status of a colony to that of a nation. A national consciousness has developed—that is, a nation has been born. A few years ago Canadian-born children described themselves as English, Irish, Scotch or French, according as their parents or ancestors had come from England, Ireland, Scotland or France. To-day our children boast themselves Canadians, and the latest arrivals from Austria or Russia help to swell the chorus, "The Maple Leaf Forever." There has not been sufficient time to develop a fixed Canadian type, but there is a certain indefinite something that at once unites us and distinguishes us from all the world besides. Our hearts all thrill in response to the magical phrase—"This Canada of Ours!" We are Canadians. As yet we have not entered fully into our national privileges and responsibilities,

## Strangers Within Our Gates

but great national problems are already forcing themselves upon our attention. In grappling with and solving these we shall attain our national manhood.

The aborigines and the first settlers

"Strangers within our gates"—perhaps, in one sense, we are the strangers. Throughout the long years before the coming of the white man the Indian possessed the land. Then came the fierce frontier warfare in which the red man was driven back before the advance of the "pale face." Now his descendants have a place in our new nation.

In Eastern Canada the French came first. Soon began the bitter struggle for supremacy between French and English. Now we all proudly claim to be Canadian citizens and British subjects. Since then many nations have contributed to our population. To trace the causes that led to the coming of these early settlers, and their influence on the community, would be intensely interesting, but cannot be attempted here. We seek merely a point of departure. Perhaps we cannot gain a better analysis of our population than that given by our last census.

Who are we, then, by birthplace, by race, and by religion?

# Who Are We?

Classes.	1871.	1881.	1891.	1901.	
<b>By BIRTHPLACE—</b>					<b>Where Canadian citizens were born</b>
Canada .....	2,892,763	3,715,492	4,185,877	4,671,815	
British Columbia .....	.....	32,275	37,153	60,776	
Manitoba .....	.....	19,590	56,430	110,742	
New Brunswick .....	245,068	288,265	300,621	317,062	
Nova Scotia .....	360,832	420,088	433,696	442,898	
Ontario .....	1,138,794	1,467,988	1,728,731	1,928,099	
Prince Edward Island ..	.....	101,047	106,103	105,629	
Quebec .....	1,147,664	1,327,809	1,462,293	1,620,482	
The Territories .....	405	58,430	60,850	65,784	
Unorganized Territories.	.....	.....	.....	6,969	
Not given .....	.....	.....	.....	13,374	
British Islands .....	486,376	470,906	477,735	390,019	
England .....	144,999	169,504	219,688	201,285	
Ireland .....	219,451	185,526	149,184	101,629	
Scotland .....	121,074	115,062	107,594	83,631	
Wales .....	.....	.....	.....	2,518	
Lesser Islands .....	852	814	1,265	956	
British possessions .....	9,696	7,329	12,517	15,864	
Australasia .....	.....	.....	.....	991	
India .....	.....	.....	.....	1,076	
Newfoundland .....	7,768	4,596	9,836	12,432	
Other possessions .....	1,928	2,733	3,181	1,365	
Austria-Hungary .....	102	.....	.....	28,407	
Belgium and Holland .....	.....	.....	.....	2,665	
China .....	.....	.....	9,129	17,043	
Denmark .....	.....	.....	.....	2,075	
France .....	2,899	4,389	5,381	7,944	
Germany .....	24,162	25,328	27,762	27,300	
Iceland .....	.....	.....	.....	6,057	
Italy .....	218	777	2,795	6,854	
Japan .....	.....	.....	.....	4,674	
Norway and Sweden .....	588	2,076	7,827	10,256	
Roumania .....	.....	.....	.....	1,066	
Russia .....	416	6,376	9,917	31,231	
Switzerland .....	.....	.....	.....	1,211	
Turkey and Syria .....	.....	.....	.....	1,579	
United States .....	64,447	77,763	80,915	127,899	
Other countries .....	1,836	7,670	9,582	2,188	
At sea .....	430	380	321	339	
Not given .....	1,828	6,334	3,491	14,829	
<b>By RACE OR ORIGIN—</b>					<b>Nationalities in Canada</b>
British .....	2,110,502	2,548,514	.....	3,063,195	
English .....	706,369	881,301	.....	1,260,899	
Irish .....	846,414	957,403	.....	988,721	
Scotch .....	549,946	699,863	.....	800,154	
Others .....	7,773	9,947	.....	18,421	
Austro-Hungarian .....	.....	.....	.....	18,178	
Chinese and Japanese .....	.....	4,383	.....	22,050	
Dutch .....	29,662	30,412	.....	33,845	
French .....	1,082,940	1,298,929	.....	1,649,371	
German .....	202,991	254,319	.....	310,501	
Indian and half-breed .....	23,037	108,547	.....	127,932	
Italian .....	1,035	1,849	.....	10,834	
Jewish .....	125	667	.....	16,131	
Negro .....	21,496	21,394	.....	17,437	
Russian .....	607	1,227	.....	28,621	
Scandinavian .....	1,623	5,223	.....	31,042	
Other races .....	4,182	8,540	.....	10,639	
Not specified .....	7,561	40,806	.....	31,539	

\* Not given.

# Strangers Within Our Gates

Religious  
beliefs

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By RELIGION—	Census, 1901
Adventists .....	8,058
Agnostics (Atheists, Freethinkers, Infidels, Secularists, Sceptics, Unbelievers) .....	3,618
Anglicans .....	680,620
Baptists .....	292,189
Baptists, Free .....	24,288
Brethren .....	8,014
Buddhists .....	10,407
Catholic Apostolic .....	400
Christadelphians .....	1,080
Christians .....	6,900
Christian Scientists .....	2,619
Church of Christ .....	2,264
Church of God .....	851
Confucians .....	5,115
Congregationalists .....	28,298
Deists .....	78
Disciples .....	14,900
Doukhobors .....	8,775
Evangelicals .....	10,198
Friends (Quakers) .....	4,100
Greek Church .....	15,680
Holiness Movement (Hornerites) .....	2,775
Jews .....	16,401
Latter Day Saints (Mormons) .....	6,891
Lutherans .....	92,524
Mennonites .....	31,797
Methodists .....	916,886
Mohammedans .....	47
New Church (Swedenborgians) .....	881
Non-sectarian .....	215
No religion .....	4,810
Pagans .....	15,107
Plymouth Brethren .....	2,774
Presbyterians .....	842,442
Protestants .....	11,612
Reformed Episcopalians .....	874
Roman Catholics .....	2,229,600
Salvation Army .....	10,308
Spiritualists .....	616
Theosophists .....	107
Tunkers .....	1,528
Unitarians .....	1,934
United Brethren .....	4,701
Universalists .....	2,589
Unspecified .....	43,222
* Various sects .....	2,795
Zionists .....	42

## \* Various sects—

Assembly.	Farrington Independ-	Millennial Dawnists
Believers.	ents.	Nazarenes.
Bethany Mission.	Followers of Christ.	Orthodox Catholics.
Calvinists.	Free Church.	Re-Incarnationists.
Carmelites.	Gregorians.	Reformed Church.
Children of God.	Gospel Workers	Saints of God.
Christian Brethren.	Gospel Army.	Separated Catholics.
Christian Brothers.	Gospel Brethren.	Trinitarians.
Christian Catholics.	Humanitarians	Unionists.
Christian Workers.	New and Later House	And 79 other sects with
Covenanters.	of Israel.	258 members.
Daniel's Band	Messiahists	

# WHO ARE WE IN THE VARIOUS PROVINCES? (1901)

	British Columbia	Manitoba	New Brunswick	Nova Scotia	Ontario	Prince Edward Island	Quebec	The Territories	Unorganized Territories
Population.....	178,657	255,506	331,120	459,574	2,182,947	103,239	1,648,898	158,940	52,709
Birthplace—									
Canada.....	99,612	180,839	313,178	435,172	1,858,787	99,006	1,560,190	91,535	33,476
British Islands.....	30,630	33,033	10,226	10,880	239,873	2,832	42,600	17,347	2,503
British Possessions.....	1,843	424	680	6,725	2,530	493	2,648	265	256
Austria-Hungary.....	1,151	11,570	.....	.....	.....	.....	.....	13,407	193
China.....	14,576	.....	.....	.....	.....	.....	1,013	.....	.....
Denmark.....	.....	302	.....	.....	.....	.....	.....	.....	164
France.....	.....	1,470	.....	266	.....	.....	3,183	1,023	227
Germany.....	1,478	2,283	130	229	18,699	12	1,543	2,170	754
Iceland.....	.....	5,403	.....	.....	.....	.....	.....	424	.....
Italy.....	1,470	.....	.....	.....	3,301	6	1,549	.....	112
Japan.....	4,515	.....	.....	.....	.....	.....	.....	.....	.....
Norway and Sweden.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Russia.....	2,742	1,772	182	218	.....	6	2,670	2,033	1,268
Turkey and Syria.....	1,007	8,834	215	230	3,373	.....	.....	14,585	294
United States.....	17,164	6,922	134	214	44,175	29	28,405	13,877	6,721
Other countries.....	2,007	1,925	5,477	4,394	7,365	764	3,880	1,402	844
At sea.....	38	23	317	726	.....	25	15	28	.....
Not given.....	424	611	279	32	4,844	46	1,172	784	6,391

Population of Canada by provinces The Census of 1901



## Strangers Within Our Gates

Figures which  
reveal our  
growth

In the Northwest Provinces a special census was taken in 1906. The following are figures for 1901 and 1906:

	1901	1906
Manitoba.....	255,211	365,688
Saskatchewan.....	91,279	257,763
Alberta .....	73,022	185,412
	<hr/> 419,512	<hr/> 808,863

"Figures talk!" Yes, if we study them and what they stand for. Let us look over these tables.

Surely we have come from the ends of the earth! We hardly knew we were so cosmopolitan. To see the nations of the world we need merely to journey through Canada. We would take the Grand Tour—then on to the most remote countries of Europe. After that, touching at Turkey and Syria we would pass on to India and back by China and Japan—and all without leaving our own shores.

Then if we wished to study comparative religions, what a field! We hardly knew there could be so many sects; and all of these are right—in their own eyes! What a theological training for our young people, if only they would find out the distinctive beliefs of each of these denominations, and then seek to give a reason for the faith that is in themselves!

We notice at a glance how rapidly the figures in the tables increase from left to right, and that at the right there are often figures when at the

## Who Are We?

left there are only blanks. We are continually drawing on more and more countries for our population.

Note the sudden advance in the figures in the immigration from Russia during the last decade. Probably that tells the story of the coming of the strange Doukhobors. Again, see how Japan is represented in 1901. Expansion had begun in the little Island Empire, and Canada was known over the seas.

Or take one of the provinces—for example, Ontario—if only we could trace the various elements that constitute its people, that would be to write a history of Ontario.

We are not dealing with figures but with men, women and children—with their hopes and struggles, their victories and defeats. What idylls—what tragedies lie behind these figures. If only we knew one life!

## II.

### THE STRANGERS.

#### IMMIGRATION.

"And Elisha prayed, and said, Jehovah, I pray thee open his eyes that he may see. And Jehovah opened the eyes of the young man, and he saw' (2 Kings vi. 17). Elisha's prayer is peculiarly fitting now. The first need of American Protestantism is for clear vision to discern the supreme issues involved in immigration, recognize the spiritual significance and divine providence in and behind this marvellous migration of people, and to see Christian obligation to rise to the mission of evangelizing these representatives of all nations gathered on American soil."  
—Howard B. Grose.

We must now pass on to the latest arrivals—many of them from countries of which we have hardly heard. Possibly we dimly remember their being in the old geography at school. We must add these newcomers to the population which we have already considered. Some of 1900-01 are already included.

Reports of the  
Government  
Statistician.

Through the Immigration Department of the Dominion Government, we are able to present a statement of immigration into Canada from July 1st, 1900, to March 31st, 1911, classified according to nationalities, and a statement of the declared destination of these immigrants during the same period.

## The Strangers

"During the past ten years Canada has received nearly two million immigrants, of whom approximately 750,000 were from Great Britain and Ireland and 700,000 were from the United States."

"According to occupation, about 65 per cent. of the immigrants arriving from the United States have been farmers or farm laborers, who for the most part have settled in the prairie Provinces. Thirty-eight per cent. of the total number from across the line made entry for homesteads in the West. About thirty per cent. of the British and Continental arrivals were farmers or farm laborers, while twenty-five per cent. were classed as general laborers, and nearly the same percentage were classed as mechanics."

"The distribution of immigrants by Provinces gives a good idea of their respective population-growth. Saskatchewan and Alberta got a little over half a million immigrants during the decade; Ontario came next with 403,898; Manitoba got 303,623; Quebec, 258,820; British Columbia and the Yukon, 188,599, and three Maritime Provinces, only 73,902. Western Canada therefore got some 300,000 more new settlers than Eastern Canada."—"*Globe*," Toronto, May 27, 1911.

# -Strangers Within Our Gates.

Total Immigration to Canada from July 1,

Nationality	Fiscal Year, 1900- 1901	Fiscal Year, 1901- 1902	Fiscal Year, 1902- 1903	Fiscal Year, 1903- 1904	Fiscal Year, 1904- 1905
English and Welsh .....	9,401	13,095	32,510	36,694	49,617
Scotch .....	1,476	2,853	7,046	10,552	11,744
Irish .....	933	1,311	2,236	3,128	3,998
Total British .....	11,810	17,259	41,792	50,374	65,359
1 South African .....				21	35
2 Australian .....	3	11	46	58	204
3 Austro-Hungarian .....	5,692	8,557	13,095	11,137	10,089
4 Belgian .....	132	223	303	858	796
5 Bulgarian .....		1	7	14	2
6 Brazilian .....				2	1
7 Chinese .....	7	2			
8 Dutch .....	23	35	223	169	281
9 French .....	360	431	937	1,534	1,743
10 German .....	984	1,048	1,887	2,985	2,759
11 West Indian .....			23	55	77
12 Greek .....	81	161	193	191	98
13 Hebrew .....	2,765	1,015	2,066	3,727	7,716
14 Italian .....	4,710	3,828	3,371	4,445	3,473
15 Japanese .....	6				354
16 Newfoundland .....			335	519	190
17 New Zealand .....			2	23	57
18 Portuguese .....					1
19 Polish .....	162	230	274	669	745
20 Persian .....		1	40	5	8
21 Roumanian .....	152	551	438	619	270
22 Russian, N.E.S. ....	1,044	2,467	5,505	1,955	1,887
23 Finnish .....	682	1,292	1,734	845	1,323
Doukhobors .....		12			24
Mennonites .....		62	38	11	
Spanish .....	14	1	7	5	10
Swiss .....	30	17	73	128	150
Servian .....	23		2	10	7
Danish .....	88	163	308	417	461
Icelandic .....	912	260	917	396	413
Swedish .....	485	1,013	2,477	2,151	1,847
Norwegian .....	265	1,015	1,746	1,239	1,397
1 Turkish .....	37	17	43	29	30
Armenian .....	62	112	113	81	78
Egyptian .....	1	3	1	3	2
Syrian .....	464	1,066	847	369	630
Arabian .....	98	70	46	58	48
Maltese .....			2		
Malay .....		5			
Negro .....					5
Hindoo .....					45
U.S. Citizens, (via ocean ports.) .....	68	53			
Total Continental, etc....	19,352	23,732	37,099	34,728	37,255
From U.S.A. (direct)....	17,987	26,388	49,473	45,229	43,652
Total Immigration .....	49,149	67,379	128,364	180,331	146,266

# The Strangers

1900, to March 31, 1911 by Nationalities.

Fiscal Year, 1905-1906	Fiscal Period, (9 months ending March 31, 1907).	Fiscal Year, 1907-1908.	Fiscal Year, 1908-1909.	Fiscal Year, 1909-1910.	Fiscal Year, 1910-1911.	Totals
65,932	41,658	91,412	37,482	41,144	86,212	505,157
15,846	10,729	22,223	11,810	14,706	29,924	138,909
5,018	3,404	6,547	3,609	3,940	6,877	41,001
86,796	55,791	120,182	52,901	59,790	123,013	685,067
46	23	76	53	97	86	437
322	185	180	171	203	266	1,649
10,170	4,045	21,376	10,798	9,757	16,285	121,001
1,106	650	1,214	828	910	1,563	8,583
71	179	2,529	56	557	1,068	4,484
2	5	1	4	.....	13	28
18	92	1,884	1,887	2,156	5,278	11,324
389	394	1,212	495	741	931	4,895
1,648	1,314	2,671	1,830	1,727	2,041	16,236
1,796	1,903	2,377	1,340	1,533	2,533	21,145
194	90	278	159	203	455	1,534
254	545	1,053	192	452	777	3,997
7,127	6,584	7,712	1,636	3,182	5,146	48,675
7,959	5,114	11,212	4,228	7,118	8,359	63,817
1,922	2,042	7,601	495	271	437	13,128
340	1,029	3,374	2,108	3,372	2,229	13,496
89	30	70	65	82	116	534
6	2	2	2	2	13	28
725	1,033	1,593	376	1,407	2,177	9,391
7	31	7	1	5	19	121
396	431	949	278	293	511	4,888
3,152	1,927	6,281	3,547	4,564	6,621	38,950
1,103	1,049	1,212	669	1,457	2,132	13,498
204	.....	.....	.....	.....	41	281
.....	.....	.....	.....	.....	.....	101
12	29	61	32	42	197	410
172	112	195	129	211	270	1,487
19	4	48	31	76	50	270
474	297	290	160	300	535	3,493
168	46	97	35	95	250	3,589
1,802	1,077	2,132	1,135	2,017	3,213	13,193
1,415	876	1,554	752	1,370	2,169	13,798
357	232	489	236	517	469	2,456
82	208	563	79	75	20	1,473
18	10	8	2	2	3	53
336	277	732	189	195	124	5,229
19	31	50	4	14	3	441
.....	.....	.....	.....	.....	.....	2
.....	.....	.....	.....	.....	.....	5
42	108	136	73	7	12	383
387	2,124	2,623	6	10	5	5,200
.....	89	133	94	186	203	846
44,349	34,217	83,975	34,175	45,206	66,620	480,708
57,919	34,659	58,312	59,832	103,798	121,451	618,700
189,064	124,667	262,469	146,908	208,794	311,084	1,764,475

# Strangers Within Our Gates

Total Immigration to Canada, showing Destination by Provinces, from July 1, 1900 to March 31, 1911

	Mar- time Pro- vinces.	Que- bec.	Ont- ario.	Man- itoba.	Saskatch- ewan.	Alberta.	British Columbia and Yukon.	Not Shown.	Totals.
Fiscal year .... 1900-1901	2,144	10,216	6,208	11,254		14,100	2,600	2,567	49,140
" " " " 1901-1902	2,312	8,817	9,798	17,422		22,199	3,483	3,348	67,370
" " " " 1902-1903	5,821	17,040	14,854	39,535		43,898	5,378	1,838	128,381
" " " " 1903-1904	5,448	20,222	21,266	34,911		40,307	6,994	1,093	130,331
" " " " 1904-1905	4,128	23,066	35,811	35,387		39,289	6,008	1,977	140,291
" " " " 1905-1906	6,381	25,212	52,746	35,648		28,728	12,406	1,769	180,064
Fiscal period (9 mos.) 1906-1907	6,510	18,319	32,654	20,273		15,307	13,650	395	124,017
Fiscal year .... 1907-1908	10,360	44,157	75,133	39,780		30,590	30,708	195	262,469
" " " " 1908-1909	9,517	19,733	29,263	19,702		22,146	21,962	32	146,908
" " " " 1909-1910	10,644	28,524	46,129	21,649		29,218	30,721	..	203,791
" " " " 1910-1911	13,237	42,914	80,031	34,653		40,763	54,689	..	311,084
Totals.....	73,502	238,820	403,898	399,623		510,892	188,559	13,211	1,764,475

## Japanese Immigration to Canada

Fiscal year.....	1907-1908	7,601
" " " " 1908-1909	495	
" " " " 1909-1910	271	
" " " " 1910-1911	437	

## The Strangers

Instead of relegating these statistics to an appendix, we place them here at the first of our book. They should be studied, as they are full of interest and significance. If only we could read into these figures their real meaning!

During the past eleven years, of our total immigration over 26 per cent. is non-English-speaking. Most numerous of these are the Galicians; then the Italians; third, the Hebrews; fourth, those from Russia.

During the fiscal year ending March 31st, 1911, over 21.4 per cent. of the total immigration was non English speaking—one out of every five a foreigner. According to numbers they stand in this order; Austro-Hungarians, Italians, Russians, Chinese, Hebrews, Swedish, German—three Oriental peoples, three from Southeast Europe. According to religion they are Roman Catholic, Greek Catholic, non-Christian, Jewish, Protestant, Roman Catholic and Protestant. Then we must remember that a number of our American immigrants are foreigners—or foreigners once removed. Also that quite a large percentage of the English immigrants come from the congested parts of the great cities. Surely here is food for thought!

In 1901 the Austria-Hungarian people in Canada would have made a city of 28,407—that is, a city larger than Vancouver was in 1901. Since 1901, there have come to Canada 121,001

Austria-  
Hungarians  
in Canada



## Strangers Within Our Gates

Austro-Hungarians, including Bohemians, Bukovinians, Galicians, Hungarians, Magyars, Ruthenians, Slovaks, Poles. The greater number of these have come from Austria-Hungary. The Ruthenians and Poles included in this total who have come from Russia are more than offset by Germans and Jews, not included, but who have come from Austria-Hungary. That means that we have now enough Austria-Hungarians to make four cities as large as Vancouver, Winnipeg and Halifax were in 1901. Or, take the Italians. In 1901 we had in Canada 5,854 "born in Italy"—the population of a town. Since then we have had 63,817 immigrants from Italy; they would now make a city the size of Ottawa. Then the Orientals: In 1901 we had 17,043 Chinese and 4,674 Japanese—a little more than enough to fill the city of Victoria (1901). Since that time we have received 11,324 Chinese, 13,128 Japanese, and 5,200 Hindus—that is, enough to make a city of 29,652 inhabitants.

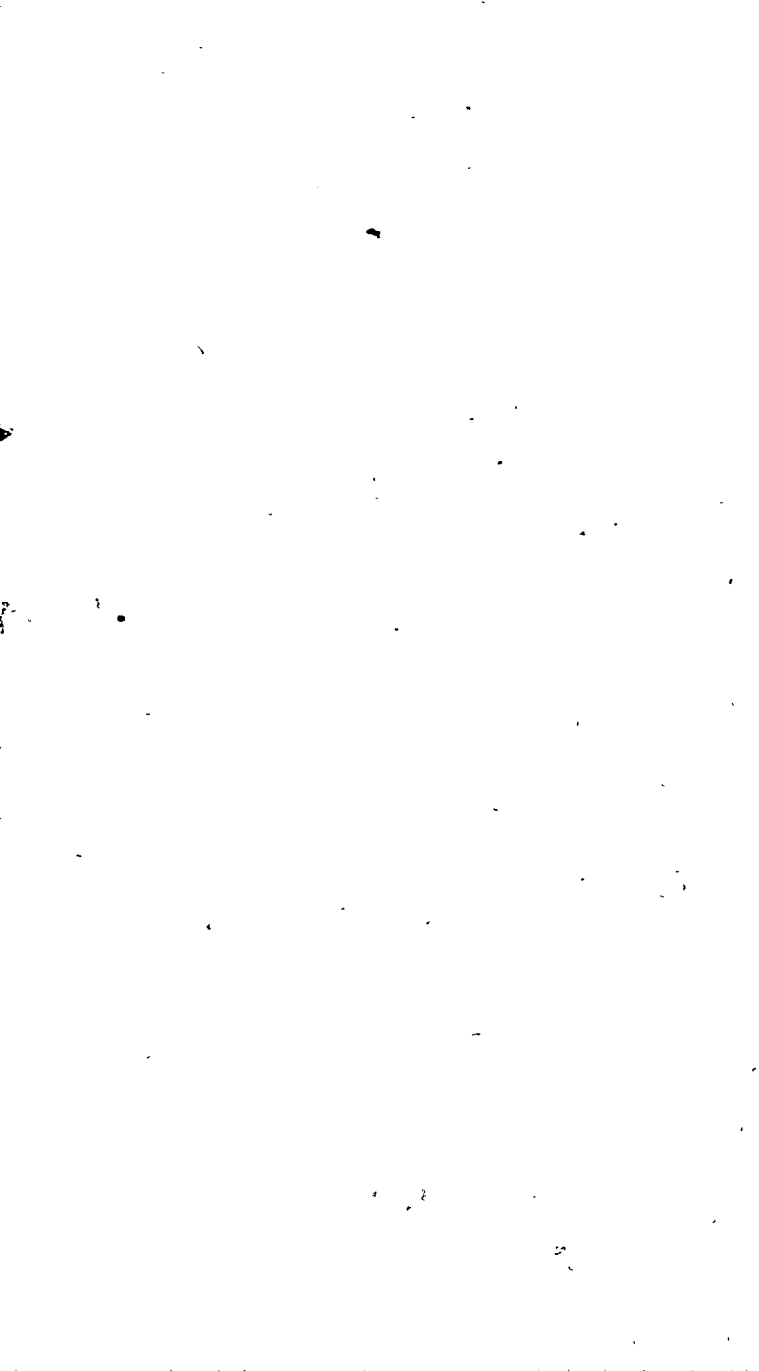
Other  
foreigners

In 1901 we had 127,899 people "born in the United States." Since then we have received 618,700, making a total of 746,599—almost enough to make a combined Montreal and Toronto.

During the past eleven years we have received from Great Britain 685,067—more than one-and-a-half times the population of the Northwest Provinces as it was in 1901 (419,512).



1. St. Nicholas Greek Church. 2. A Jewish Synagogue.  
 3. St. Joseph's German Catholic Institutional Church 4. Orthodox Greek Catholic.  
 CHURCHES OF FOREIGNERS, WINNIPEG, MAN.



## The Strangers

Our total immigration during the last eleven years has been 1,764,475—over 200,000 more than the population of all Canada, with the exception of Ontario and Quebec (1901).

Can we picture the rate at which we are growing—311,084 added to our population through immigration in 1910-11? That is 852 a day all the year round. Try to imagine a great excursion train arriving every day with 852 passengers! One train load builds up several blocks in Montreal, the next settles a whole row of townships in Northern Ontario, and the third spreads out over miles of prairie. And on and on they come!

The immigration of 1910-11 was more than double that of 1908-09, and over six times that of 1900-01.

The following table shows the growth of our immigration for the last fifty years:

1851-1861.....	54,508
1861-1871.....	48,312
1871-1881.....	76,274
1881-1891.....	141,965
1891-1901.....	223,321
1901-1911.....	1,764,475

What a jump! We have entered a new era in our history. The immigrants are upon us!

## Strangers Within Our Gates

For good or ill, the great tide is turning our way, and is destined to continue to pour in upon us. Government policy may to a small extent quicken or direct the flow, but great economic laws rather than Government policy are responsible for the rise of the tide.

### III.

## WITH THE IMMIGRANTS.

An immigrant ship in mid-ocean—here is more of human interest to the cubic foot than is to be found anywhere else on the face of the globe. Alone on the rolling deep—shut off from all the world—a little world in itself—half way between the Old World and the New—what a history lies behind—what possibilities ahead!

That speck on the waters is a Noah's ark in which are all peoples after their kind—male and female of all flesh wherein is the breath of life. It is a seedpod being carried to unknown shores where the old life will be perpetuated with endless variations. Here we have the fruit of the ages—the germ of the time to be—an epitome of the older civilization—a prophecy of the coming days.

What a field for study! Does the artist seek picturesque groups, let him take passage in a west-bound Atlantic liner. Here they are—Galician peasants in their sheepskins—fair-haired, clear-skinned Swedes—dark-eyed, eager Italian children. Here a withered old Russian woman in her outlandish dress with her old-fashioned little grandchild—a diminutive copy of herself; there a bent-shouldered Jew; yon

On an immigrant ship bound for Canada

Some of the passengers

## Strangers Within Our Gates

der a young Syrian pedlar. And what moods are developed during a sea voyage! The deck is the place alike for lovers and suicides. Our artist friend will find something more than forms and colors. He will find the lights and shadows, the gladness and tragedy of life.

Is a man interested in social life and social problems, let him study the first, second and third class decks. All classes and types are represented. You have only to go up or down a few steps to ascend or descend in the "social scale." The people have been sorted out by the money test. On top—here as everywhere—the well-to-do people. Below them, the people of more moderate circumstances. On the lower deck, the "poorer classes." One cannot but wonder if we have evolved a true principle of classification. Notice that weedy-looking young fellow with a cigarette, who has never done anything all his life. Why should he have every luxury while the men who tilled his father's lands are crowded together in the steerage below—leaving the old home for the sake of their children? Why, why, why? is the question that forces itself upon us at every turn.

Our theologians can here study to advantage all shades of creed and conduct. Our novelists could collect "material" for more books than they will ever write. If only we could know the life-stories of our fellow passengers! To

## With the Immigrants

study a mixed group of immigrants is in itself a liberal education.

Most of our immigrants come second or third class. Let us give a list of our acquaintances during a recent trip. An English girl on her way to Winnipeg to try her fortune as "lady's help." She had no friends but was ambitious to "do better" than she could "at home." An Englishman and his wife en route to the mines in British Columbia. He was born in India, educated in Scotland and England, had served in the army in Africa and Australia, and had been mining in Australia. An English girl on her way to join a sister in Ottawa; she would probably find a place in a shop or office. A young English girl who had been a cook, expecting to meet her brother in Western Ontario; he had sent her passage money. A Hollander bound for Winnipeg on a tour of inspection with a view to investing money in the West. A young English gardener with his bride on their way to start life near Montreal. An English woman with her baby; she was joining her husband who had a position in a departmental store in Winnipeg. A young woman from a seaport town in England, booked to Port Arthur, where she expected to marry a young man—if she liked him. An elderly Irish woman returning to Saskatchewan from a visit to Ireland, and taking with her a "raal Oirish" niece. A middle-aged Englishman in

Ship acquaintances,  
the new life  
ahead



## Strangers Within Our Gates

the hotel business, who believes Canada a promising field. A young Englishman and his wife on their way to Edmonton. So we might go on. This will give an idea of the "better class" of immigrants. In the third class some ships carry only English, German and Scandinavians. Others take all classes and conditions. What a mixed multitude! Watch them lying about the decks—propped against a sheltering wall—lounging on the great cables—gambling on the hatchways—the children rolling in the litter of the decks. What a filthy lot! Yes, the conditions are bad enough and worse than there is any need! But go among these people. Be one with them, and you will begin to sympathize with them—often to admire them—and ever after help them fight their battles. That family of Italians—undesirables, yes—and yet when we know them and their struggles—the long years of poverty, the good news that there was a land of promise, the hoarding that was necessary to send out the eldest boy, the glowing letters he sent home, the hope deferred, but now about to be realized—our hearts relent. We could hardly deny them admission. Here is a family of Poles; one child has "weak eyes." Of course, she must be deported. But do we think what it means—the shock to the family when they learn that their little one is to be sent back and they are to go on. Gladly they, too, would return, but they have no money.

In the hard  
battle of life

## With the Immigrants

The poor have no choice. In spite of the father's and mother's grief the little girl is taken from them. Poor people! they will live in wretched rooms, on crusts till they can make enough money for the father to return to find and bring back his child. But, oh, the long months of waiting! But as yet out on the ocean they are unconscious of the trouble that awaits them. They are thinking only of the little home that they will have in the new land.

"Land!" Quickly the word goes round, and all is excitement. "Land!" at all times, the most interesting moment in a voyage. What a thrill it brings now when it is land after the first voyage—and the New Land—the Promised Land—how eagerly the coast line is scanned! The lighthouses and fishing villages; and then the odd wooden painted houses, and the church spires. To the one who is coming home there is deep joy, mingled only with the vague fear of what may have happened in his absence. To the new arrival there is, after the first excitement, an overwhelming sense of strangeness and helplessness.

Fortunately, perhaps, the immigrant does not need to take the initiative, but finds himself carried along with the crowd. Management there must be, somewhere, and reason, doubtless, for all these tedious examinations, but he has no very clear idea as to the "how" and "why" of all that takes place during the long hours

## Strangers Within Our Gates

that elapse before he finds himself safely landed. His greatest anxiety is to look after his baggage. And what an assortment of boxes and bundles! No wonder that some pieces go astray!

The beginning  
of the new  
life in the  
strange land

First comes the medical examination. Then all must pass through the "cattle pen"—a series of iron-barred rooms and passage ways. They must go in single file, and each pass before various officials who question them as to their nationality and destination, and the amount of money they have in their possession. All this is very necessary, but it is a weary, anxious time. No one can tell what will come next. Many fear they will be stopped. Some are turned back—one taken and the others left. Now, there is the customs examination. At last tickets are arranged for, baggage transferred, and the immigrants find themselves bundled into a colonist car. This is another new experience—not altogether a pleasant one either, since they are not accustomed to cooking and sleeping in such small quarters. Some have not made proper provision. After several days, all are glad to get off the train at one of the large distributing points. Here again are the Government officials who arrange everything. Within a few days they are sent out on some new branch line, and with their belongings set down at a little "siding" on the prairie. They have some friends perhaps who drive them to their homestead, or who shelter them for a few

## With the Immigrants

weeks. Now begins the new life in the strange land.

The following extracts from an article written by L. M. Fortier, Chief Clerk of the Immigration Department, Ottawa, show the attitude of the Government officials, and also furnish illuminating incidents:

"It is hard to sever the 'ties that bind'; Services rendered by Government officials to give up the old home occupied by the family, perhaps for generations—the old neighbors, friends ~~and~~ interests. The process of uprooting and transplanting is a painful one, but it is undergone by many a family to the great betterment of their prospects in life; and when the momentous decision has at last been bravely reached, the Canadian agent again steps in and renders assistance in the way of advice on transportation matters, 'what to take,' etc., besides offering various little attentions, which as a rule are gratefully received at such a time. At the port of embarkation the immigrants are met and seen safely on board ship with their belongings; sometimes they are accompanied across the ocean, and on reaching port in Canada they are always welcomed by Government officials, who direct them and see to their comfort in every possible way.

"When fifty or more travel on one train there is an immigration officer to go with them on the railway journey, to attend to their wants and protect them against imposition, and assum-

## Strangers Within Our Gates

ing that they are going to the North-West, they find officials everywhere to give them useful direction. Comfortable accommodations are maintained at all distributing points, for the free temporary use of immigrants on their first arrival, and for a limited period afterwards while the men are looking for land and deciding where to settle. And so Canada gives no cold and niggardly reception to desirable settlers who seek her shores in response to her invitation. At the same time it is always well to have it understood that we fight shy of criminals and undesirables generally. Canada is not a healthful or inviting country for them to come to, and they are gently but firmly turned back, for their own good and ours.

Ports of landing, waiting for the train

"The summer port of landing for all over-sea immigrants is Quebec, and the winter ports are Halifax and St. John. At these places comfortable and commodious buildings are maintained, in which the immigrants spend the waiting time between landing from the ship and entraining for the railway journey. The women and children have their own quarters and a matron and assistants to attend to them. If there is sickness, medical aid and comforts are at hand, and if a contagious disease should develop, the patient is promptly isolated and attended to. The men look after the baggage, the exchange of money and purchase of provisions, and when all is ready the journey west-

## With the Immigrants

ward by rail is begun, usually in 'colonist' cars, which are clean, and provided with facilities for cooking, eating, sleeping and spending the day in comparative comfort. But to spend a little time in a colonist car and witness the scenes there brings forcibly to one's mind Dickens' observations in *American Notes*, on the immigrants he saw travelling in Canada, concluding in these words:

" ' Looking round upon these people, far from home—weary with travel—and, seeing how patiently they nursed and tended their young children; how they consulted over their wants first, then half supplied their own; what gentle ministers of hope and faith the women were; how the men profited by their example; and how very, very seldom even a moment's petulance or harsh complaint broke out among them, I felt a stronger love and honor of my kind come glowing on my heart, and wished to God there had been many atheists in the better part of human nature there, to read this simple lesson in the book of life.' What Dickens saw in an immigrant train

" Cheerfulness marks the progress of the journey to the far inland, helped out by many a practical joke and amusing incident. Only the other day one of the Government travelling agents had great difficulty in persuading a young fellow, before he started for the West, from investing some of his small capital in firearms and knives to kill the buffalo, wolves and other wild

## Strangers Within Our Gates

Expected  
buffalo and  
wolves in  
Winnipeg

animals which his fellow passengers had persuaded him were to be encountered in the streets of Winnipeg. One day an immigrant train was brought to a sudden stop by an alarm from a Galician family that they had lost one of their children, a boy of eight, who had tumbled out of the window. All was interest and excitement, and the parents were loud in their expressions of dismay and grief, but as the train went slowly backward the young hopeful was discovered walking along the track and was finally picked up, quite unhurt, on perceiving which the parents experienced a sudden revulsion of feeling, and gave their offspring a vigorous whipping for the trouble he had caused by his escape.

"On approaching Winnipeg the other day a party of Scotch immigrants were having their homesick feelings stirred up by singing the old songs and somewhat sentimental speechifying; the women were in tears, and the men were feeling 'lumpy about the throat,' when a man at the other end of the car electrified the company and inspired new hope and cheerfulness by shouting out, 'What are ye dreeing about? Isn't the poverty ye've left ahint? Think o' what's afore ye!'

Arrival at  
Winnipeg

"Arrived at Winnipeg, all go into the Immigration Hall for rest and refreshment, and from there in due time find their own place in the new land. The majority are bent on farming, and

## With the Immigrants

those who have means and experience to make an immediate start on their own account are told about vacant lands, and helped to a decision upon the momentous question of 'where to settle.' Others are directed to employment of various kinds, and in various directions, and so party succeeds party from day to day.

"An article of this kind would be incomplete without some reference to the North-West Mounted Police. Colonizing the North-West would be a very different matter, both for the department and for the colonists, without the aid of this splendid organization. The country is so thoroughly taken care of by them that their patrol map looks like a spider's web. A sharp lookout is kept for smugglers, horse thieves, criminals, wandering Indians, and such like gentry. Strangers are asked their business; note is taken of settlers' complaints, the state of the crops, and the movement of cattle; strayed horses are looked up and restored to their owners, with every now and then a sharp ride for perhaps one hundred miles in pursuit of horse thieves; prairie fires are watched for and put out, if possible; the Indian reserves are visited, and note taken of the doings there. Each patrol makes a written report, which, with the diary kept at the outpost, is sent in weekly to the divisional headquarters. In this way a general supervision is maintained, the police know all the ins and outs of every district, and

An appreciation of the North-West Mounted Police



## Strangers Within Our Gates

are in constant touch with the people. All this is trying work, necessitating hard rides in all weathers and much roughing of it.

"When the great North-West Territory of Canada becomes what it promises to be, one of the greatest, richest and best-governed of lands, it will owe much to the work of this efficient and well-planned force."

As supplementing this we quote from an interview with J. Obed Smith, who for years was Immigration Commissioner in Winnipeg:

Helped by the  
Government  
during a  
hard winter

"I believe that it is as much good business to look after the immigrant's welcome when he comes, as it is to secure him for the country. He becomes an advertising agent for us if he prospers. That is why the Government practically gives us *carte blanche*, and that is why it is possible to do all we do. Last winter, you may have heard, we sent out patrols into certain districts to see that the homesteaders did not starve because of the exceptional conditions. Some of these men were out fourteen days at a time, and in some extreme cases they sent whole families in to us, to tide them over the bad days. It was well that they did, for some, when discovered, were on 'the ragged edge,' and relief was sorely needed. This year we had to advance an enormous amount of seed grain to those farmers who were forced to use what they had during the winter."

## With the Immigrants

We close this chapter with a cartoon with an explanatory paragraph by Ada Melville Shaw, Evanston:



ONLY AN IMMIGRANT.

"A few months ago a swift-moving train, bringing its quota of immigrants to Chicago, collided with a freight train not far from the city. About fifty people were killed. The next morning McCutcheon, the *Chicago Tribune's* great cartoonist, preached one of his most forceful, pathetic and timely sermons, without words, to this great cosmopolitan city.

"There she stands, that mother with the un-<sup>Only an</sup>pronounceable name; the queer, shapeless garb, <sup>immigrant</sup>the coarse, work-worn hand. There are her babies, their round eyes bewitched at sight of the

## Strangers Within Our Gates

great ship. And there, one among the hundreds of steerage passengers—her 'one,' her 'mand'—is the husband, the father, the bread-winner, confidently setting out for great, generous, golden America. Before his clumsy fingers have thought of writing her a letter, before there is much to write of save his arrival in the strange land—he lies dead, 'only an immigrant.' Whoever wrote the report of that horror for the *Tribune* had a heart, and the reader felt somehow that the owners of names ending in 'stein,' 'nski,' 'owitz,' 'zak,' were after all men, women and little children, not merely immigrants!"

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### THE STORY OF AN IMMIGRANT AS TOLD BY HIMSELF.

The following letter was written as a composition exercise in February, 1908, by one of the boys in the night school at All Peoples' Mission; we have made only slight corrections:

Why a  
Russian Jew  
decided to  
come to  
Canada

"It was the '03-'04 winter in Russia. I, in a business school, and my brother, in a technical school, were living ten miles from our parents who lived in a small country town where my father had kept a general store for eight years. (This was three months before the Russian-Japan war.) When we came to our home for Christmas vacation we found our father think-

## With the Immigrants

ing to exchange his form of life. None of us liked store-keeping. For a long time we had thought of farming. A year and a half before my father had written to the Government of Russia asking permission to buy some land. (The Hebrews have not liberty to buy land in Russia.) The reply came in the negative. Then my father thought to emigrate to Palestine—the Holy Land of Zion. But this was not so easy. It required a large sum of money. Then we thought about the Argentine, where the Jewish Colonization Association had founded some colonies. To obtain information my father went to another city to a man who came from Argentine. He explained that it is a fair country where there is a lot of good land, and there is a company which sells it on credit. My father came back thinking to emigrate in the spring to Argentine. But a little later he decided to exchange Argentine for Canada, because the latter is a more educated country, and Englishmen are much better than Spaniards. We were all glad to leave Russia and emigrate to Canada.

“On the 13th of June my father went to Fort Qu’Appelle, Sask., where there was a Roumanian Jewish colony two years old. There were a few Russian Jews who came a couple of months before my father. My father’s letters were very favorable. They were full of poetry; the green grass, the fresh air, the woods, the ponds, the birds—and one hundred and sixty

## Strangers Within Our Gates

acres for ten dollars. He did not tell us about the poverty of the farmers, or about their very cold houses; so we thought that the farmers lived a very comfortable life in their new colony.

Preparing to  
leave Russia

"We had to sell two stores on the town market, and a house communicating with a two hundred dollar grocery store, situated on the other side of the town. As the town was small we could not get rid of the stock till the middle of '05 winter. Then came a great disaster. Our house was burned. We had to rent a house to live in till spring when we expected to go to our father. We did not write to him about the fire. A month later we gave my uncle fifty dollars to help him to go to Canada, too. After this we sent father one hundred dollars. Then we had some payments to make, and three hundred dollars to collect. Of this we did not collect one-third. We thought by selling the property to have enough money for the journey. But in a small country town in war time it is not so easy to sell properties. We remained till the 18th of June. Not being able to sell the properties we left Russia with only one hundred and fifty dollars (three hundred Russian roubles). A man lent us one hundred dollars. By the time we had reached Canada he had sold the stores, but would not mind to send us the difference money.

"We expected to get cheap tickets from London, but to our dismay we did not find any society with cheap tickets for poor immigrants.

## With the Immigrants

We were obliged to stay in London nine weeks till my father had sold his cattle and sent us one hundred and fifty dollars. Three days without food

"In London we had a very bad time. I will never forget the wretched journey. In the three days' train ride from Quebec to Qu'Appelle we had nothing to eat. It was very hard on my dear mother, because it is the worst time for a mother when her children are hungry. Only one day, we thought, and we will be at our new home with our dear father! But we had to wait more than a day for we found that the colony is forty miles from Qu'Appelle. In Qu'Appelle we met a Hebrew boy who lent us two dollars.

Oh, glorious moment! After a fast we enjoyed our dinner! Next day we engaged a man who took us to the colony. But there we did not find what we expected. We thought a colony would be as in Russia—two to four hundred houses together. Here we found a small shack, occupied by a Hebrew farmer, who explained to us what the colonies are in Canada. He had no place for us for the night, but he directed us to another farmer one mile further. We went, and to our delight found he was a friend from the Old Country. He explained to us that our father was working for a farmer, and that all farmers were poor enough yet. So we had to wait a week more till our father came to see us. It was the 30th. of October, 1905.

"The winter of '05-06 we lived in another

## Strangers Within Our Gates

The first  
winter in  
Canada

farmer's house, because ours was not ready for the winter. My work was to feed five head of cattle, cut wood, bring in wood, water or snow. So I was busy all day at home, and my father and brother in the bush, because we had no other income to keep us alive. It was a hard time. Four dollars a week cannot keep well a family of eight. But we did not care much for it. We were very glad to be in Canada, and have a farm.

"In the spring of '06 we moved to our farm where we had a two-story lumber house which we had to plaster. On the farm we had two good cows, and so had more to eat, and our life was more comfortable. The plastering of the house was very hard work for us, as we were not used to such work. We mixed clay and water, and put it on the walls. But we did our work well, and we have a very comfortable house. Just as hard was the bush work in summer, or the building or plastering of the big stable. But we always did our work with pleasure. The best work was our garden. We planted it carefully, and for our labor had quite a lot of vegetables. My mother and sister were busy with the chickens. In the middle of July we started the nice haytime. It was very agreeable work to cut hay around the ponds. In the autumn we gathered our vegetables down the cellar. Our autumn work was to get wood for the winter and for sale. Every day my

## With the Immigrants

father and I went to the bush, and came back with a large load. After autumn came the severe '06-07 winter. To keep us alive my father or brother used to go twice a week to town with wood or hay. I had the same kind of work as the winter before—to feed eight head of cattle and cut the wood, and carry water and snow. But everything has an end, and that strong winter ended.

“Living on the farm I had no chance to learn English as I wanted to do. In the free time I used to copy from an old primer, but I did not understand the meaning of the words. At last I asked my parents to go to Winnipeg to work and to learn. They let me go. With thirty-five cents in my pocket I went to Winnipeg, but arrived without a black cent. This was the 24th of April, 1907. I had an uncle here. He found me some work in a factory where I worked for a short time. Then I started to work in a grocery store where I worked till the 10th of November. Now I am working in the G.N.W. as a messenger boy. I did not have any lessons in English till I started to your school. To it, I am obliged for whatever I know of the English language.”

This may be taken as a typical story of the experiences of a family of immigrants—the dissatisfaction in the old land—the dreams and plans about the new—the father going first to prospect and prepare—the sacrifice made in

**A typical experience**



## Strangers Within Our Gates

leaving the old home—the anxieties and hardships of the journey—the hopes that buoyed them—the disappointment in reaching the land of their dreams—the struggles to gain a foothold—the privations of the first few months or years—the gradual making of the home—the move of the young men to the city—their struggles. How much one can read between the lines! With variations, this is the experience of immigrants from all countries. Thousands of families scattered all over the prairies can tell such tales.

Such stories give us hope for the future. Such courage—such endurance—such struggles cannot but develop a high type of character. Compare such experiences with the easy-going, self-satisfied, narrow, unprogressive lives of many who are hardly holding what their fathers gained! These latter, with their little round of petty pleasures, despise the poorly clad “foreigner” with his broken English and strange ways; but the odds are largely on the side of the immigrant. It required no little decision of character to undertake to change the whole course of his life. It required no little management to carry this through successfully. Then what an experience in the long journey and in the coming to a new land! A year in Europe is sometimes considered, by the wealthy, a liberal education. These immigrants have that kind of liberal education which can come

Why we  
should care  
for the  
immigrant

## With the Immigrants

only by experiencing two very different kinds of life, and really entering into the second. We must also think of the powers of adaptation that are necessary in fitting one's self to the new conditions. In this again the immigrant has the advantage. Of course, there is the other side—the long, hard struggle for life that crowds out many of the things that make life worth living—the uprooting of lifelong associations, and the difficulty of taking root again in a strange soil—the sudden emergence into freedom unknown before, and the difficulty of training the children for the new life—the strain of rising in a few short years through degrees of well-being that ordinarily would take generations. Such are the trials. How wisely should we care for the immigrant! What will become of this Jewish boy who has told us his story? Full of the highest possibilities he runs most serious risks. His ambition will save him from many evils. Will he become a money-making sceptic? Or will he become a man of high ideals and noble life? That depends—well, upon what?

#### IV.

### IMMIGRANTS FROM GREAT BRITAIN

Fellow-  
Britishers  
who have  
come

During the past few years very large numbers of immigrants have been coming to us from the British Isles. For the last eleven years the figures are as follows: English and Welsh, 505,157; Scotch, 138,909; Irish 41,001; total 685,067. Over half a million have migrated to this part of the Greater Britain beyond the seas. The majority of these have readily taken their places in the life of the new land and are among our best citizens. In India, it is said that English regiments are necessary to "stiffen" the native army. We need more of our own blood to assist us to maintain in Canada our British traditions and to mould the incoming armies of foreigners into loyal British subjects.

The "Barr  
Colony" at  
Lloydminster

As a rule the British immigrants are scattered throughout the country and do not form distinct colonies. There have, however, been a number of interesting experiments in colonization. In 1903, Rev. I. M. Barr organized an "All British colony," and settled a large district in which is now located the town of Lloydminster. Two thousand Britishers were brought out in a chartered ship, and transported overland from

## Immigrants from Great Britain

Saskatoon to the site of the new colony. They endured great hardships. There was serious mismanagement and much dissatisfaction. Many, after great privations and heavy financial loss, became discouraged and returned to England. Others showed great pluck, and are now on the road to success.

Other interesting colonies were the Scotch crofters and the Welsh from Patagonia. Both classes were wretchedly poor, and not specially adapted to the country. At first they suffered many hardships, but the majority succeeded in getting a start and now will be able to make their way.

Generally speaking, the Scotch, Irish and Welsh have done well. The greater number of failures have been among the English. This is due partly to a national characteristic which is at once a strength and a weakness—lack of adaptability. Someone has said that “the English are the least readily assimilated of the English-speaking nationalities.” But the trouble has been largely with the *class* of immigrants who have come. Canada has needed farmers and laborers, and these should be resourceful and enterprising. England has sent us largely the failures of the cities. The demand for artisans in our cities is limited. In any case many of the immigrants are culls from English factories and shops. These cannot compete with other English-speaking people and often not with non-English, despite

Why a certain  
class of  
English fail

## Strangers Within Our Gates

the latter's disadvantage in not knowing the language. On many western farms, certain Englishmen have proved so useless that when help is needed "no Englishman need apply." Even on Ontario farms where there are more "chores" to be done the Englishman is not at a premium. The following extracts from a crop bulletin, issued by the Ontario Department of Agriculture show the Eastern opinion of farm labor:

**Farm  
laborers**

"Most farmers have to do their own work; wages are so high that they cannot pay them. The help that may be obtainable at times is without any knowledge of farming." "We exchange time and labor with each other, and so are masters and servants by turns." "We have good farm hands, but three-fourths of them are of no use. They don't know and they don't seem to 'want to learn.'" "Many of the young men who have been placed with farmers have left, and have gone into the shops in the cities." "A good Canadian can get anything he asks, but men from the Old Country get about \$18 per month for the summer months." "The number of farm laborers has been sufficient, but it has been of poor quality. Many of them are not worth their board, and yet there are so many complaints; good men can command any wages they like." "We have a lot of useless immigrants, and more are coming; something should be done to stop this dumping business." "Many of the Old Country men seem actually helpless on a farm."



1. The wealth of the Western prairies—Gathering the harvest.
2. In Winnipeg Station on the way to the Western harvest fields.

### THE HARVEST AND THE LABORERS.



## Immigrants from Great Britain

"The supply of labor is not what it should be because nearly all Englishmen are itinerants; they want to be on the move."

Such people are really townspeople, and drift back to the cities where they form a serious problem.

The following is a list of immigrants taken at random from the books of the Government Labor Bureau at Winnipeg. They are all applicants for work on farms. They represent a good class of immigrants but what wonder if they are not all adapted to the work Canada has to offer:

"English farmer, English quarryman, English laborer, Welsh farmer, Scotch farmer, English hotelman, Scotch gardener, Irish farmer, English draughtsman, Scotch clerk, English jockey, English painter, English chemist, Scotch brakesman, Scotch miner, Irish laborer, English clerk, Scotch farmer, English gymnast, English druggist, English metal-worker, Scotch laborer, English soldier, English electrician, Irish laborer, English brickmaker, Scotch tailor, English engineer."

Let us analyze our English immigration. The majority are those who are anxious to better their condition or to give their children a better chance, and so seek the advantages of a new country. These are quickly absorbed by Canadian society; they form no separate class. Their children are Canadian as our fathers were English.

Desirable  
English  
immigrants



## Strangers Within<sup>and</sup> Our Gates

But there are several classes that stand out more prominently and whose record is less favorable. These are the "younger sons" and remittance men, and ne'er-do-weels, who are shipped to Canada to "learn farming"—or because they can live here more cheaply—or that they may reform—or in plain English, to be got rid of. Useless at home, they are worse than useless here. The saloon gains most largely by their presence.

Mr. Bruce Walker, Immigration Commissioner, tells a story of an English magistrate who was reprimanding a youthful criminal. "You have broken your mother's heart, you have brought down your father's gray hairs in sorrow to the grave. You are a disgrace to your country. Why don't you go to Canada?"

Societies  
sending out  
immigrants  
from England

Then we have the assisted immigrants. Statistics compiled from the immigration arrivals in Canada of the year 1907 show that 12,260 immigrants were sent to Canada by organizations whose aims have been entirely good, but the results of whose endeavors have been looked upon with more or less disfavor by the immigration authorities, both in Canada and Great Britain. The work of these societies in sending out this number of immigrants is classified as follows: Salvation Army, 406; East End Immigration Fund, 6,096; Self-Help Emigration Society, 506; Church Army, 1,519; Church Emigration Society, 663; Central Unemployed Body, 2,842; Central Emigration Board, 228.

## Immigrants from Great Britain

The majority of these are from the slums of the great cities—a people described by the Archbishop of Canterbury as “a suffering population which can hardly exist, hanging on the sharp edge of illness and hunger, and in full sight of abundance, luxury and waste.”

Let us look at the problems of poverty from an Old Country standpoint. We quote from John A. Hobson: “Considerations of space will compel us to confine our attention to such figures as will serve to mark the extent and meaning of city poverty in London. But though, as will be seen, the industrial causes of London poverty are in some respects peculiar, there is every reason to believe that the extent and nature of poverty does not widely differ in all large centres of population.”

The area which Mr. Booth places under microscopic observation covers Shoreditch, Bethnal Green, Whitechapel, St. George's in the East, Stepney, Mile End, Old Town, Poplar, Hackney, and comprises a population of 891,539. Of these no less than 316,000, or 35 per cent., belong to families whose weekly earnings amount to less than twenty-one shillings. This 35 per cent. composes the “poor,” according to the estimate of Mr. Booth, and it is worth while to note the social elements which constitute this class. The “poor” are divided into four classes or strata, marked A, B, C, D. At the bottom comes A, a body of some 11,000, or 1 1-4 per cent., of hope-

The problems of poverty in the “Old Country”.

An analysis of the earnings of London's “poor”

## Strangers Within Our Gates

less, helpless city savages who can be said only by courtesy to belong to the "working-classes." Their life is the life of savages, with vicissitudes of extreme hardship and occasional excesses. Their food is of the coarsest description, and their only luxury is drink. It is not easy to say how they live; the living is picked up. . . . They render no useful service; they create no wealth; more often they destroy it.

Family  
incomes less  
than eighteen  
shillings a  
week

Next comes B, a thicker stratum of some 100,000, or 11 1-2 per cent., composed largely of shiftless, broken-down men, widows, deserted women and their families. Most of them are incapable of regular, effective work, and are therefore dependent upon casual earnings, usually less than eighteen shillings per week. Most of the wreckage of city life is deposited in this stratum, which presents the problem of poverty in its most perplexing and darkest forms. For this class hangs as a burden on the shoulders of the more capable classes which stand just above. . . .

Class C consists of 75,000, or 8 per cent., subsisting on intermittent earnings of from eighteen to twenty-one shillings for a moderate-sized family. Low-skilled laborers, poorer artisans, street sellers, small shop-keepers, largely constitute this class. The curse of their life is not so much low wages as irregularity of employment, and the moral and physical degradation caused thereby.

## Immigrants from Great Britain

Above these forming the top stratum of the "poor" comes a large class, numbering 129,000, or 14 1-2 per cent., dependent upon small, regular earnings of from eighteen to twenty-one shillings. This class includes many dock and waterside laborers, factory and warehouse hands, carmen, messengers, porters, etc. What they have comes in regularly, and except in times of sickness in the family, actual want rarely presses unless the wife drinks.

Mr. Booth, in confining the title "poor" to this 35 per cent. of the population of London, takes, perhaps for sufficient reasons, a somewhat narrow interpretation of the term. For in the same district no less than 377,000, or over 42 per cent. of the inhabitants, live upon earnings varying from twenty-one to thirty shillings per week. We can only say that when they are fortunate they stand above the line of physical destitution. The whole of this 77 per cent. of East London may without impropriety be included under the designation of "the poor."

Let me give two cases of England's poor transplanted to Canada.

Richard Carter was a dyer in Whitechapel; his wife had been a lace-maker. They had two children—a boy of four and a girl of two. A charity organization sent them to Canada to farm. They never got beyond Winnipeg. The man was not strong enough physically to farm, and his eyesight was defective. Before many

77 per cent. of  
East London  
is "poor"

An immigrant  
from East  
London in  
Winnipeg

## Strangers Within Our Gates

months the wife was in the courts accusing her husband of assault. The children were sickly; after about a year it was discovered that the little boy was weak-minded. The "home" was a copy of the homes in the slums of East London.

John Hobbs, his wife and four children had their passage paid by a clergyman in a village in the South of England. They arrived in Canada with one pound, supplied them by the kind-hearted clergyman. But five dollars does not go far in starting a home. They sought the help of a clergyman here. He interested some friends who secured work for the man, and bought a stove and a few articles to furnish a room in a tenement. The husband was "no good," and "couldn't keep a job." The immigration hall supplied five dollars' worth of groceries. Another job was found for the man; clothes were given to the children; and so they are being "carried" by the community.

We sympathize with these poor people, but we are glad that the Canadian Government is taking steps to prevent the "dumping" of these unfortunates into Canada.

Juvenile  
immigrants

Another large class are the juvenile immigrants. "An average of 2,000 children is annually emigrated to Canada in organized bands." "During the past five and thirty years it is estimated that at least 50,000 children of Anglo-Saxon origin have been sent to Canada under the auspices of organized societies and accredited

## Immigrants from Great Britain

agencies." "From 1867 to June 30th, 1904, Dr. Barnard's organization has sent to Canada a total of 15,609 juveniles." The following table shows the number of juvenile immigrants who arrived in Canada during the years 1901-1906 together with the number of applications received by the various agencies during that period:

	Arrivals.	Applications
1900-1901.....	977	5,783
1901-1902.....	1,540	8,587
1902-1903.....	1,979	14,219
1903-1904.....	2,212	16,573
1904-1905.....	2,814	17,833
1905-1906.....	3,258	19,369
	<hr/> 12,780	<hr/> 82,364

Such are the statements made by Mr. Bogue Smart, Chief Inspector of British Immigrant Children and Receiving Homes in Canada. Mr. Smart, an enthusiast in his work, tells of the life of the children in the large cities:

"Although perhaps not unfamiliar with stories of misery and neglect in the Old Land, it was not until now that I was able to appreciate the true significance of the words 'poverty' and 'wretchedness.' It was plainly to be seen in many of these overburdened and overcrowded homes that real family life was an unknown quantity. No one could help seeing danger ahead for these youthful subjects unless they were removed from their prejudicial surroundings at an early age. I saw children with only a miserable

What  
poverty and  
wretchedness  
mean

## Strangers Within Our Gates

apology for a home. One of the saddest pictures I witnessed during my travels was that of a girl about fourteen years of age wearing an ordinary salt sack with the end cut out, for a dress, fastened about her waist with a cord. Such sights, however, soon became familiar. In the overpopulated districts, there are narrow streets which lead one into dark courtyards, where there are rows of tenement houses. Some of these houses were once the residences of merchant princes and other leading citizens, but long since abandoned, and are now in a state of dilapidation. I walked through these thoroughfares to one such house, a four-story building which I found to be occupied by eight families. To each family was assigned a single room. The interior was quite dark, and we were obliged to light matches in order to see our way up the stairs. Having reached the top flat, I entered a small, dark, cheerless room, the occupants of which I learned were a man, his wife and two children. There was no furniture in the room save a small table with a few dishes on it. I looked about to find where the family slept, and in one corner I found a bundle of rags encased in a mattress. . . .

"A few hours after my arrival in Liverpool, I witnessed a sight unique to a Canadian, a procession of two hundred and fifty (by actual count of heads) ragged, shoeless and hatless children, 50 per cent. of whom were bright,



1 His best and only suit

2 Neglected and half-starved

A BOY WHO WAS GIVEN A CHANCE.

3. Taken August 1st, 1902

4. Taken Feb. 5th, 1903

JUVENILE IMMIGRANTS FROM GREAT BRITAIN.





## Immigrants from Great Britain

healthy and alert, and good types for immigration from a Canadian point of view."

We venture to dissent from Mr. Bogue Smart's conclusion. Children from such surroundings with inherited tendencies to evil are a very doubtful acquisition to Canada.

We do not doubt that the change is generally good for the children. We do not deny that many have succeeded; we would not refuse to help the needy. But we must express the fear that any large immigration of this class must lead to degeneration of our Canadian people.

Dr. Barnardo tells the story of the rescue of a waif and his success in Canada: "Eighteen months or so ago a lad was brought before the magistrates in a Western town—Falmouth. He was charged with vagrancy, sleeping out, and having no visible means of subsistence. This was the third time he had been so charged, and he was only about sixteen years of age. The magistrates did not know what to do with him. Kind-hearted, they did not like to send him to prison. What could they do? They sent him to the workhouse for a while. But when the time was up he was turned adrift again, and was very soon once more before the bench. But this time he was charged with attempting to commit suicide. They asked him why he had dared to think of doing so dreadful a thing. Poor chap! He stood up and replied in a broken voice: 'No one cares whether I

The boy who  
got a chance

## Strangers Within Our Gates

starve or not. No one will give me work. I am starving. I thought I had better end it.'

"Then they thought of me. When the lad reached me I spoke somewhat roughly to him, just to test him. 'What good can I do you?' I said; 'you're lazy, you won't work.' 'Won't I,' he replied; 'you try me, sir.'

"Well, we sent him to our labor home, and soon he was reported as industrious, decent and honest. He went to Canada. And here is a letter which says of him: 'He is a fine fellow, doing well and greatly respected.'

"Now you have it in a nutshell; eighteen months ago he was starving and attempting suicide, and no one would give him work. Now he is greatly respected. What may he not now become?"

Who would not give a chance to such a boy? Yet as we think of the "home" boys and girls whom we have known, we cannot but admit that often their past is too great a handicap. All honor to those who win out!

The following description, written by Mr. A. R. Ford, introduces us to the better class of English immigrants as they are approaching their destination:

"'Fourteen hundred British immigrants arrived in Winnipeg last night bound for points in the West.'

"You read that item in the morning paper. It is nothing to you; you pass on to see if the

## Immigrants from Great Britain

Ottawa solons are still in session; if Willie Jones has won the school prize. Yet every one of these 1,400 immigrants represents a story. And what a story! A story of home ties broken, of loved ones left in the old land, of hopes and ambitions in the new land.

"It was a weary, homesick, tired-looking lot I found as I climbed aboard a British immigrant train, westward bound, at some unheard-of station on the C.P.R., somewhere between Fort William and Kenora. Still, they were a jolly, cheerful crowd. Oh, how hopeful! How they looked forward to the new land, the Eldorado of their dreams. It was an optimism that made you sad, when you knew all the hardships they were to endure, the hard knocks they would have to stand, and the setbacks that were sure to come. They were so innocently hopeful, so unsophisticated in their enthusiasm over the outlook. Yet they were not quite as jolly a crowd as they appeared, when one got behind that English mask. Everything that they had learned to love for years in that tight little island of theirs had been left behind. Many a man had left behind his wife and kiddies while he came to make a home for them in the new land.

"The immigrants on the train I had boarded represented probably the best class of immigrants from the old land.

"Most of them had come over with the Salvation Army on the steamer *Kensington*, though

With British immigrants en route for the West—the best class

No work in England

## Strangers Within Our Gates

some had had a stormy trip on the *Virginian*. They came from all classes; every industry was represented. They all told the same story. Thousands out of work in England; hundreds upon hundreds of laboring men, ~~who~~ had had good positions, were walking the streets. They had all come to the Dominion for work. It was all they asked. Canada, they said, was in everyone's mouth. Everyone was talking Canada, and you couldn't get away from the advertisements. They were in every paper, they were posted at every railway station and in every post-office. It was Canada, Canada, Canada.

"I walked  
twenty miles  
a day looking  
for a job",

"Sitting in front of me was a well-dressed, likely-looking man of forty. He seemed tired and worried, and was rather unkempt from a two weeks' rough voyage, but a man who you were sure would make good in this new country. I made some excuse to sit down beside him.

"Why have I come to Canada? Well, that is easy. To get work. I haven't earned a penny since Christmas. I have walked twenty miles a day looking for a job. For every position that is open there are hundreds of applicants. They actually have to call out the police. I had been in one position twenty-eight years looking after the stud of a wealthy man. The governor died. The stables were sold. Every man of us was discharged; some there forty years, too. It was tough, I can tell you. I have been looking for work ever since. There is none to be had. There

## Immigrants from Great Britain

are hundreds of thousands out of employment. Conditions are awful. It's my opinion England is going down hill—that England has had her day. Everybody is talking Canada. You hear Canada every place. There are advertisements in every railroad station, in every post-office.

“Do you think I can get work? I have booked to Winnipeg. I have letters to men there. But I don't care what it is. All I want is work, and the right to make a living.

“Am I married? Yes, the wife and three kiddies are left in Old London.’ I could see the lower lip start to tremble. ‘I hope soon to bring them out if I can only get a job.’ The tears welled big in his eyes. He tried hard to hide them, but they would come to the surface. ‘I beg your pardon, sir, but you don't know what a bitter pill it is to come so far, and leave the wife and kiddies behind with scarcely any money, and not knowing what is ahead of you. But do you think it will be easy to get work?’

“The wife and three kiddies”  
left in  
Old London

“With all it was the same story. Out of work, no work to be had. What was to be done? Canada talked about, advertised everywhere; so off they come to the Dominion, full of hope of what the new land will offer them.

“Thomas Bagloile, with the customary English tweed cap, and his scarf jerked about his neck, looked as if he might be worth interviewing. I had heard him conversing with his chum and knew he was a cockney. I passed the time

## Strangers Within Our Gates

of day and remarked on the weather, and when he saw I was disposed to be friendly he slipped over and made room for me in his seat.

“‘I am booked for Carnduff. How much further is it anyway?’ He drew out a note of introduction to a Thos. Jones, Carnduff, from the Salvation Army. ‘Did I ever farm? I should say not. I’ve lived in London all my life. I’m a railroad man. If I can’t make farming go, perhaps I can get on the railroad. They say there are lots of railroad jobs. I was on the London and Southwestern. I was firing, but I went into the shops cleaning boilers. Then last fall they cut down their men. I was let out. I haven’t been able to get anything to do since. I thought I had better pop out to Canada before my money was all gone.’

Why they  
came with the  
Salvation  
Army

“‘Are you a Salvationist?’ I enquired, when he said he had come over on the *Kensington*. He laughed.

“‘No, but they are the most convenient way to come. Then they have a labor bureau, and get you a job. I say, how is our Premier?’ he enquired, the interviewed suddenly turning interviewer. ‘I haven’t seen a paper since we left Liverpool.’

“‘I informed him that Campbell-Bannerman was not dead, but that he had resigned, and Asquith was Premier.

“‘‘E won’t last long,’ he added, in that determined English fashion. ‘The Liberals will soon

## Immigrants from Great Britain

be defeated. It's 'em as has messed up the country. Pity Joe Chamberlain is used up. 'E's the boy.'

"There was a pink-cheeked, fair-haired, blue-eyed young Saxon pacing the platform at Kenora, waiting for the train to start again. He had that indescribable air of refinement which marks the man of family and education the world over.

" 'Cold,' I ventured, as we passed each other.

"He nodded assent, drawing his ulster closer around him and emphasizing his opinion of Canadian weather in a few unlawful phrases. The ice was broken.

"He was bound for Edmonton. 'I have some chums there,' he explained. 'They have been anxious for me to come to Canada. Then my profession is overcrowded in England. There is no chance for a young fellow.'

"I nodded an encouraging 'Yes.'

" 'I am an electrical engineer. What do you think are the chances for a job?' he shot at me. "I am an electrical engineer. Can I get a job?"

" 'My home? Oh, I'm from Warwickshire. My father is a parson. This is Kenora, isn't it? I have an uncle here.'

"I mildly enquired about his uncle. But he looked at me suspiciously, gave another twist to his ulster, drew into his English stolidness, and climbed on board, imprecating again the beastly weather.

"I passed into another car. A group of four



## Strangers Within Our Gates

or five young fellows were arguing vehemently over the value of some Canadian money received as exchange at Kenora. My services were called in as arbitrator.

"‘I say,’ with that peculiar accent on the say, which no Canadian can affect, asked one fellow, ‘can you tell me the result of the English football tie?’

"‘I was forced to confess ignorance, and he was crestfallen. He brightened up again; his blue eyes sparkled.

"‘Who won the boat race?’

"‘I remembered seeing it played up large on the front pages of the papers.

"‘Cambridge, I believe.’

"‘I say, you  
have a jolly  
big country’"

"‘Good, I thought they would win. What did I tell you, George? That’s one on you. I say, you have a jolly big country here. We thought we had a long ride from Paddington to Liverpool, six hours, but we have been going since Tuesday. Where the deuce does it end?’

"‘I sat down, for he was one of those likeable chaps—one of those attractive fellows one runs across in odd corners and in the most out-of-the-way places the world over. He was really a handsome chap. He had a great shock of yellow, curly hair that wandered all over his forehead, a well-moulded face, and a chin that stuck out in a most aggressive way. You couldn’t get away from that twinkle in his eyes. And the laugh he had—it came from a pair of

## Immigrants from Great Britain

deep, strong lungs. It rolled through the whole car. It kept everyone from getting blue. Even the sullen-looking Russian women, in one lonely end of the car, gave a hint of a smile when he bellowed out laughing. I could scarcely believe it when he told me he had been looking after horses all his life. You pictured something big and brave for such a handsome giant.

“‘Whatever is bringing you to Canada?’ I **Work wanted** queried, and a dozen fellows crowded around our seats.

“‘The same thing that is bringing all the boys,’ was the answer. ‘We want work,’ and he roared out laughing, as if it was a great joke. ‘That’s right, isn’t it?’ and the boys all echoed, ‘It was work.’ ‘We can’t get it in England,’ and we are coming to Canada to start all over again. I have been out of work for three months. I was getting too hard up. I had to do something. Canada has been preached to us on every hand, so I decided to try my luck. I’ve walked hundreds of miles looking for work. For every position there were scores of applicants. I had the best of references, but it was no go. I applied for one job. When I got there one hundred and fifty were standing in line. I sidled up to the porter. “Get in line,” he tells me. “I say, governor,” I asks him, “how many have been in already?” “About twice as many.” I decided to look for another job,’ and that gay infectious laugh of his again echoed.

## Strangers Within Our Gates

through the car. 'What's the chance of a job?' he asked. 'The Salvation Army has directed me to Heward. They say it is a ranch. I don't care what it is. All I want is work, and enough to be able to bring out the girl and the little one. You know I am married,' and as he turned to me, I knew the smile was forced, this time. 'The handsomest girl in London, and the kid—you should see him. Nearly two years old.' It was a sad smile now. 'But I don't care if I never see England again if they can only come out,' and he was cheerful once more. 'I have come out to be a Canadian.'

"I have come  
out to be a  
Canadian"

"His optimism, his interest in everything, his delight at the least change in the monotonous scenery through which we were travelling, his interest in Canada, the pleasure he took in hunting up Heward in his greasy, thumb-stained time-table and then locating it on the map was refreshing. It was infectious. I hope Fred, as he was known, gets a job.

"He was the leader in the car. They all looked to him. He kept everybody in good humor. He never got downhearted. They were a jolly crowd of good fellows. There was one chap who had been in the British navy for eight years. He had been all over the earth, and was one of those inveterate globe wanderers—one of the restless kind Robert Service sings about, who had the wanderlust in his blood. He was booked for Holland, Manitoba, to enter service with a

## Immigrants from Great Britain

farmer. 'Never farmed in my life, but if they want to climb anything, here's the boy who can do it. I don't know how long I'll stay. Until I get more money, I suppose.'

"There were a couple of Lancashire lads, stalwart, sturdy, silent chaps—clams would be loquacious beside them—with a dialect it will take four generations to lose.

"There were a couple of London clerks, pale-faced chaps, but anxious to make their way. 'I'll starve before I'll ever go back, and have them say, "I told you so! He couldn't make good." I've come out to be a Canadian. I'll do as Canadians do, even if they tell me to work standing on my head.' He will make good. He had the right kind of grit in him. He and his friend were going through to Fillmore, where the Salvation Army had sent them, but Edmonton was their ambition. They will make their way, but I feel sorry for them and for that farmer, for what they didn't know about farming was a caution.

Two London clerks; they will succeed

"Then there were two Sussex yeomen, both of them farm laborers. One was going to Deloraine where he had friends. The other had a ticket for Caron. They were stocky-built chaps, but on their faces was the stamp of generations of toilers for others on the land. They had the same story to tell—no work, or irregular work with small pay. They had heard Canada talked by everyone, they had read the advertisements in

A temperance argument which lasted two weeks

## Strangers Within Our Gates

the papers. One was a teetotaler, and didn't mind proclaiming the fact to the world at large. The other had an overpowering thirst from having travelled two weeks on a Salvation Army boat and train. He had rested only once in his trip, at Halifax, where they had spent Sunday. How he cursed that Sunday! At intervals these two men engaged in the most heated arguments. The teetotaler brought up the most gruesome examples of wife-beating and destitution amongst drunkards, and painted his picture in splashes of the darkest hues; his bibulous friend failed to see why he should be deprived of his pint of beer, because some man once beat his wife. They told me the argument had been in progress the whole two weeks.

How I was  
interviewed

"But they grew tired being interviewed, and started to interview. How they fired the questions at me! They wanted to know everything about Canada, from how far it was to some flag station on a jerkwater railway branch in farthest Alberta, to what were the provisions of the Homestead Act. I was bombarded from the right, from the left, from the centre, from behind. Even the query editor would have thrown up his hands and asked for mercy. I turned the subject to politics, by asking what was the cause of the defeat of the Liberals in Peckham. They were off. That had precipitated a debate in which even the quiet Salvation Army captain, who was on board, joined. As I slipped off into

## Immigrants from Great Britain

another car I could hear above the roar and the pound of the train, the merry laugh of my cheerful friend, Fred, clinching one of his arguments. When I returned later they were still arguing.

"As we neared Winnipeg they grew more and more boisterous. 'Let's have a song, boys,' one cried, and the car reverberated with one of England's exultant songs of the sea, which mostly tells what will be done to the enemy, how it will be done and who are the boys to do it. Salvation Army songs, like 'Roll the Old Chariot Along,' and the latest London music hall hits were interlarded in a most irrelevant manner.

"Then the Baby Elephant sang a song in <sup>An</sup> Dutch, and was encored and re-encored until the <sup>impromptu</sup> <sup>concert</sup> Baby Elephant pleaded in his broken English that he could sing no more. The Baby Elephant was a great giant of a Hollander, who had been an Amsterdam policeman. He was like a boy let out of school. He played the most innocent pranks. He let the children romp all over him. He enjoyed everything. When he joined the *Kensington* at Liverpool he could not speak a word of English. Now he could make himself understood fairly well. He was improving every minute. He went from article to article asking, 'What makes that in English?' Someone had christened him the 'Baby Elephant,' though he was perfectly innocent as to the meaning of his nickname. He took an interest in everything with almost a childish enthusiasm. For the

## Strangers Within Our Gates

children he would crow like a rooster, baa-baa like a sheep, and do a hundred and one things to delight a child's heart. He had even learned enough English to join in the songs.

"We'll roll  
the Old  
Chariot  
Along"

"Then a young Salvation Army captain struck up, 'We'll roll the Old Chariot Along.' How they shouted out the chorus! When they came to the line, 'If the devil's in the road we will run right over him,' they fairly screeched it. It would have gone hard with his Satanic Majesty if he had been lurking around that car just then.

"But the favorite song was the latest music hall hit, and the boys roared it over and over again. As I left and shook hands with them, and they gathered up their luggage to slip up and down the stretches of the great West, to be lost in its activities and the whirl of its industry, it was echoing through my ears. Still I can hear those hopeful voices singing it. It ran like this:

"Is London like it used to be?  
Is the Strand still there?  
Do the boys still stroll up the west  
In its glitter and its glare?  
Are the girls as fair and beautiful?  
Are my friends all right?  
What would I give to be with them  
In the old town to-night!"



## V.

### IMMIGRANTS FROM THE UNITED STATES.

"The immigrants themselves are very desirable, and they bring with them an ample supply of capital and energy. The value of the settlers' outfits these American families bring is not less than \$1,000 a family, and often as high as \$8,000, besides money. From North Portal to Moose Jaw there is plain evidence of prosperity; what was a few years ago a treeless prairie is now so closely settled that the farmers are erecting newer and larger farm buildings, and very largely increasing their area under cultivation. All the towns on the line of the railway are increasing in size and importance, plainly indicating that the settlers are there to stay."

The well-to-do settler from the United States

"Vegreville, Alta.—Forty-two car-loads of settlers' effects arrived here. It is estimated between 800 and 1,200 settlers arrived in the district; many of them taking up homesteads. The settlers are a good class, mostly Canadian and American, or those born in foreign countries who have lived in the United States for years."

"Carstairs, Alta.—The class of immigrants arriving consists of the most progressive Canadian and American type, who have disposed of



## 'Strangers Within Our Gates

their property in their old homes for large figures, and can well afford to buy the best farms in the neighborhood."

"Milestone, Sask.—Two hundred and thirty-six cars of settlers' effects were unloaded at Milestone station, some coming from as far east as Nova Scotia and Massachusetts, and from as far south as Kentucky, but the majority come from Iowa, Illinois, Minnesota and North Dakota."

300,000 from  
the United  
States during  
the past  
seven years

Such are the District Reports of the Immigration officials; they give a very fair idea of the way in which the American settlers are coming in, and the Canadian estimate of their value. This "American invasion" is a most remarkable movement. During the past seven years over 300,000 people have come to us from the United States. Some of them are Canadians who moved to the Western States twenty-five years ago. They are returning with their families, and with their flocks and herds, and the possessions they have accumulated during that time. Many are German or Scandinavian Americans, whose farms have become too small for their large families of growing children. They are able to sell their land in Iowa or Nebraska or Illinois, and buy just as good land in the Canadian West at one-quarter the price. Shrewd, generally successful, the American has been shown the possibilities of Canada and has come to share in the general prosperity. Government agents who are

## Immigrants from the United States

operating in "practically every state from Maine to Oregon, and from the Dakotas to Oklahoma," and the representatives of land companies are responsible for the great northern "trek." At a score of points the railroads are joining hands across the border, and we may look for increasingly frequent intercourse with our southern neighbors.

Desirable settlers? Yes. Most of them are "well-to-do" when they come, and are bound to "make things go." The majority of them average up pretty well with our own Canadians. Of course, they are not British subjects, and some of them rather object to acknowledging allegiance to King Edward VII. But the King lives away in England. They soon become good Canadian citizens. Their children will be loyal British subjects.

There are some respects in which we much prefer our Canadian to the American type. But we must remember that many of the same forces that moulded the American people are moulding our own nation, and that only the most strenuous efforts on our part can prevent us sharing those evils which the best Americans so deeply deplore.

While we welcome most of our American cousins, there are some who are coming from across the line who are far from desirable. One class is so numerous as to require special treatment—the Mormons.

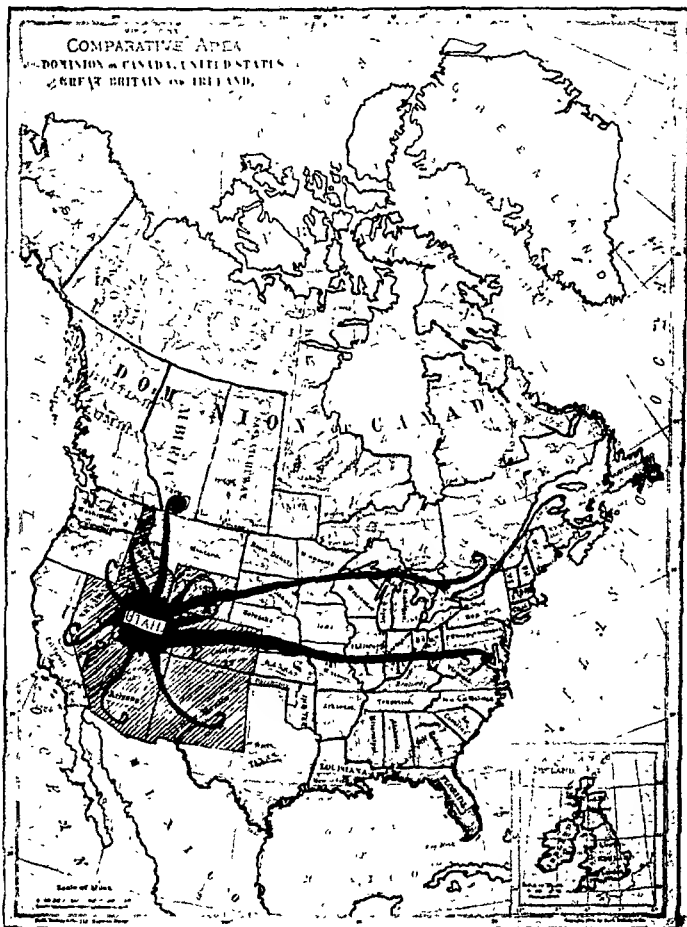
Our neighbors  
to the south  
are "desirable  
settlers"

# Strangers Within Our Gates

## THE MORMONS.

The aim of  
the Mormon  
Church

In 1880, Bishop Lunt laid down the programme of the Mormon "Church." "Like a grain of mustard seed was the truth planted in Zion; and it was destined to spread through all the world. Our church has been organized only fifty years, and yet behold its wealth and power. This is our year of jubilee. We look forward with perfect confidence to the day when we will hold the reins of the United States Government. That is our present temporal aim; after that we expect to control the continent. . . . We intend to have Utah recognized as a State. To-day we hold the balance of political power in Idaho. We rule Utah absolutely, and in a very short time we will hold the balance of power in Arizona and Wyoming. A few months ago President Snow, of St. George, set out with a band of priests for an extensive tour through Colorado, New Mexico, Wyoming, Montana, Idaho and Arizona, to proselytize. We also expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington Territory. In the past six months we have sent more than 3,000 of our people down through Sevier Valley to settle in Arizona, and the movement still progresses. All this will build up for us a political power, which will in time compel the homage of the demagogues of the country. Our vote is solid and will remain so.



THE OCTOPUS OF MORMONISM.



## Immigrants from the United States

It will be thrown where the most good will be accomplished for the church. Then, in some political crisis, the two present political parties will bid for our support, Utah will then be admitted as a polygamous State, and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power, and will dictate to the country. In time our principles, which are of sacred origin, will spread throughout the United States. We possess the ability to turn the political scale in any particular community we desire. Our people are obedient. When they are called by the church they promptly obey. They sell their houses, lands and stock, and remove to any part of the country to which the church may direct them. You can imagine the results which wisdom may bring about with the assistance of a church organization like ours."

Ten years ago Dr. Josiah Strong wrote: The power of the Mormon Church  
"The Mormon Church to-day virtually controls Utah, Idaho, Wyoming and Arizona, and holds the balance of power in other great Empires of the West. Utah has become a sovereign State, as Bishop Lunt anticipated; and though not admitted as a polygamous State, it has become such in the sense that polygamy is now practised there with entire impunity."

During the past ten years this octopus of Mormonism has stretched a long arm across the border, and now the large Mormon colony

## Strangers Within Our Gates

(about 15,000) is almost strong enough to hold the balance of power in Southern Alberta.

The Mormons started to come to Alberta about twenty years ago. The Patriarch, Ora Card, was the pioneer; his wife, "Aunt Tina," is a daughter of Brigham Young. Their son is now principal of Cardston Public School.

The Mormon  
colony in  
Alberta

The colony has grown rapidly and prospered. They have large grain farms and cattle ranches, and are entering extensively on dairying, fruit farming and sugar refining. In their enterprise they compare favorably with other American settlers. Indeed, a casual visitor sees little to distinguish a Mormon community from the ordinary settlement in the Western States. The home life is much the same. Polygamy is not practised—at least, not openly, though sometimes the presence of an unattached "cousin" may make a suspicious Gentile wonder if these Latter Day Saints have entirely abandoned their cherished beliefs. One thing is noticeable—the large number of children. An important convention was held in Cardston a few years ago, at which the principal speakers were Joseph Smith, the President of the Church; Senator Reed Smoot, and John W. Taylor, the first Apostle. President Smith did not advocate polygamy, but he told with pride how by his six wives he had forty-eight children, and exhorted his followers to increase and multiply and replenish the earth. His programme was that they were the first to

## Immigrants from the United States

occupy the eastern slope of the Rockies—and their colonies now extend from Mexico to Canada—and they were to inherit the whole of the North American Continent.

Most of the "saints" are of Northern European extraction, and are rather below the average in intelligence. The children are being educated in the Public Schools, and as rapidly as possible the Mormons are training their young people as teachers. Religious exercises are held on Thursday and Friday of each week for half an hour after school.

The Mormon organization is most complete. <sup>Mormon organization</sup> Zion is divided into "stakes," and each stake is divided into "wards." Over each stake is appointed a President, and over each ward a Bishop. There are already three stakes in Southern Alberta.

The "Bishop" is the most influential man in each community. He is one of the people, and when appointed still carries on his own ordinary secular work. His duties are various and arduous. He presides at meetings, solemnizes marriages and transmits the tithes or their cash value to headquarters.

The Mormons are most scrupulous as to their tithes, giving in kind one-tenth of all their produce. In come the loads of hay and grain and young cattle and vegetables; these the Bishop must sell to the best advantage, so he is a sort of local commission agent—only, as the work is



## Strangers Within Our Gates

for the good of the church, his honorarium is very small.

### The marriage ceremony

Although the Bishop solemnizes marriages, these are not valid in heaven unless they are ratified in the temple by the Secret Mystic Rites. Hundreds of people have travelled from Canada to Salt Lake City to pass through the temple. Now a temple has been erected in Alberta, and the solemn rites may be performed on Canadian soil.

### The religious services

The ordinary services are very simple. The Bishop presides with a first and second councillor on each side. The minutes of every meeting are carefully recorded. First comes an observance of the Lord's Supper in which bread and water are used. Then follow hymns, and readings from the Bible and the Book of Mormon. There is no professional preacher, but one is selected at random—sometimes two or three. The sermon is thus entirely impromptu. Sometimes it is moral or spiritual in tone; sometimes entirely worldly-wise, dealing with the most practical affairs. A few obtain a great reputation as speakers, and are in demand, especially at funerals where their eloquence finds full scope. Others go out regularly each Sunday to conduct services in the surrounding district—"local preachers." Indeed here lies no small part of the power of the Mormon Church—the people all have a share. Thousands of self-supporting mis-

## Immigrants from the United States

sionaries go throughout America and Europe making tens of thousands of converts.

Sunday Schools are organized much after the usual style. The Bible is taught in the morning and the Book of Mormon in the afternoon, and the children receive a very thorough drill in their catechism.

The social life resembles very closely that of other communities. Naturally Mormons and Gentiles are not closely associated. The Mormons preach much against the oppression of the Gentiles, but are not adverse to intermarriage, as this affords an opportunity for converting the unbelieving wife or husband.

Social life  
among the  
Mormons

Within the community everyone is brother or sister. As in every class, there are good and bad. Intemperance and gambling are discouraged. Dancing is almost part of their religion, the dances being opened and closed with prayer.

The Mormons form a part of our United States immigration. But though Americans, they are in no true sense American, and their presence is a serious menace to our Western civilization. No one doubts their industry—they have made the desert to rejoice and blossom as the rose. But of greater importance to our country than material development are freedom and morality and ~~true religion~~, and to these the system of Mormon is antagonistic.

BAH!

An exposition and exposé are given in a series of leaflets issued by the League for Social

## Strangers Within Our Gates

Service. These are our authority for the following brief statement of the history and doctrines of the Mormon Church:

The founding  
of Mormonism

In 1827, Joseph Smith claims to have discovered the Book of Mormon buried in a stone vault near Palmyra in New York State. It consisted of a number of engraved plates which he professed to translate. He soon became associated with one Sydney Rigdon, and together they founded the Mormon Church. The church grew rapidly, but wherever Smith went there were charges against him of immorality and dishonesty. Wherever he went he appropriated property and wives "for spiritual purposes." Finally he was arrested, but an infuriated mob broke into the jail and lynched him. Brigham Young succeeded Smith as prophet, and established the great Mormon colony in Utah. Here for many years he had his own way unmolested. A special revelation was received making polygamy a condition of exaltation to the next world. Gradually civilization moved westward. At first the Mormons massacred "the Gentiles" who invaded their territory, but finally they were forced to admit "people of other faiths." Various modifications have since taken place in their teaching and practice. A reform party has organized a new church from which the most obnoxious features have been excluded. But all still cling to the Book of Mormon.

Now, what is this book? As a matter of fact,

## Immigrants from the United States

it seems to be pretty well established that it was an unpublished novel of a Rev. Solomon Sydney Spaulding. When a pastor in Pittsburg, Sydney Rigdon found the manuscript in the publishing house of Patterson and Lamdin, and Joseph Smith for a time lived in the same house as Mr. Spaulding's widow. Just how the scheme was concocted no one knows. Eleven men testified to having seen the plates, but none of them could read the writing. Only five of these eleven joined the organization. One of these was turned out of the church, lived the life of a libertine, and died a drunkard. Another was subsequently declared by Smith not to be fit for decent people to notice. Two more, years afterwards, were sent to jail and there killed by a mob. The history of the fifth is not recorded, so probably he died a consistent Mormon.

How large numbers of people can base their faith on such a foundation is passing strange. Yet in more recent years, and among a more enlightened class, such men as Dowie have been able to propound the most remarkable doctrines, and yet retain their hold on a large following. There seems to be in these systems sufficient truth to give at least a semblance of reason to the teaching. This, coupled with the appeal to lower motives or human weaknesses, may perhaps in part explain the conversion of so many.

The following are some of the Mormon doctrines: Mormon  
doctrines

## Strangers Within Our Gates

1. The "Book of Mormon" and the "Book of Doctrine and Covenants" are on a par with the Bible.

2. Salvation and exaltation are found only in the church organized by Joseph Smith. Belief in the person and mission of Joseph Smith as a prophet of God is an essential article of faith.

3. Faith in the Mormon priesthood and submission to the same is essential to man's future blessedness.

4. A plurality of gods. Adam is God. Men became gods by practising plural or celestial marriage and the other Mormon principles.

5. God is a polygamist—the natural father of all intelligent beings in heaven and earth and hell. Jesus was a polygamist. The doctrine of polygamy is both sacred and fundamental.

Mormon doctrines inconsistent with Christianity

These doctrines are obviously inconsistent with the teaching of Christianity, and are directly inimical to the welfare of the State. The practice of polygamy will subvert our most cherished institutions. But more dangerous even than polygamy is the utter surrender of personal liberty, and the acknowledgment of the absolute authority of the priesthood. This means the end of all free government, and is the confessed aim of the leaders of the Mormon Church.

64!

Can we as Canadians remain inactive while this "politico-ecclesiastical" system is fastening itself upon our Western territory?

15K!

44

## VI.

### THE SCANDINAVIANS.

A. R. F.

"A gathering of the Western Canadian Swedish farmers has always impressed me as if it were a meeting of Scotch settlers. Attend a Swedish church assembly, and you would imagine, if it were not for the language, that you were in the midst of a gathering of Presbyterian elders. Serious, thoughtful, sober, determined and possibly a little bit obstinate, the Swedes are astonishingly like the Scotch." This was the compliment paid to the Swedish settlers of the Canadian West by one of the superintendents of Baptist Missions, a man who travels among them and knows them. "In their severely religious trend of mind," he went on, "in their purity of life, and in their general temperament, they are for all the world like the sons of the heather. I have no hesitation in saying we have no better settlers."

A tribute to the Swedish farmers.

During the past few years there has been an astonishingly large influx of Scandinavian people to the Canadian West. Hardly an immigrant train rolls into the Winnipeg depot that has not its quota of Swedes and Norwegians—the men,

50,000 from Northwest-ern Europe in Western Canada

## Strangers Within Our Gates

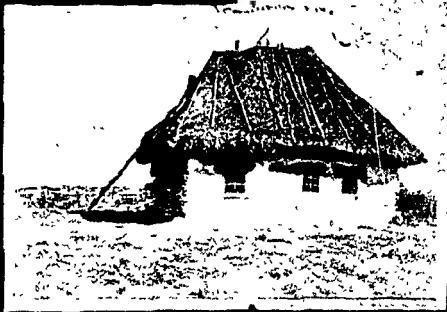
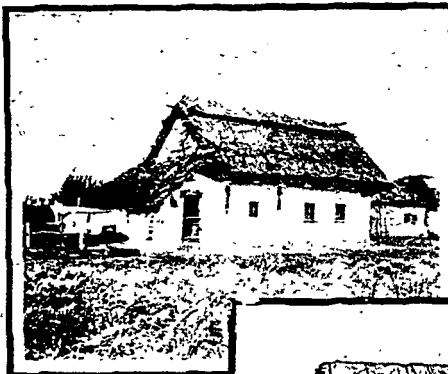
big, brawny, broad-shouldered, fair-haired giants; the women, pretty, healthy, clear-featured and rosy-cheeked, with great masses of golden hair. It is estimated that in Western Canada there are of Swedes, Norwegians, Finns and Danes about 50,000, scattered from Fort William to the Coast. The Swedes are placed roughly at 25,000, Norwegians at 15,000, the Finns at 10,000, and the Danes at 5,000.

### The Finns

We include the Finns with the Scandinavians. Racially they are more closely connected with the Magyars and Lapps, but long residence near the Scandinavian peoples has influenced them greatly. Many of those from the coast—the district from which most of our immigrants come—can hardly be distinguished from Swedes. The attempted “Russification of Finland” has met with great opposition from this intelligent, sturdy people. Many of them prefer to leave their homes rather than sacrifice their independence. In Finland, as in the Scandinavian countries, the living is often poor, and the people are attracted to a country where they are certain to receive better returns for their hard, constant labor.

### The Swedes

The majority of the Swedes eventually drift into farming, but most of those from the old land have little funds, and have to start at first at rough laboring, often at railway and construction work. At Fort William there are 1,200 Scandinavians, mostly working on the railways. At Kenora there is a large settlement, while every



1. Swedish.

2. Polish.

3. 4. Typical Doukhobor homes.

FARMHOUSES OF OUR NEWCOMERS FROM EUROPE.





## The Scandinavians

construction camp between Fort William and the Rockies has its quota of men, who through their alertness and intelligence soon occupy the better positions, such as foremen, time-keepers, etc. Winnipeg has a Swedish colony of probably 3,000, while every Western city has its proportion of Scandinavians.

They easily assimilate with the Anglo-Saxon peoples and readily intermarry, so that they do not form isolated colonies as do other European immigrants. Where they have formed settlements, they quickly learn English, and intermingle with the families of Canadian farmers, while the younger people drift off to the towns and cities.

Outside of Winnipeg there are in Manitoba no large colonies of Swedes, Norwegians, or Finns, the largest settlement being at Scandinavia, north of Minnedosa. A number also have settled at Merryfield, near Estevan. Passing to Saskatchewan they are settled in large numbers at Harrowby and Langenburg, while along the main line of the Canadian Northern there are a great number around Buchanan and Wadena. In the Duck Mountains there are many Scandinavians, and there is another colony at Fort Pelly.

Of the three prairie provinces Alberta has by far the largest share of Scandinavians. It is estimated that in the Sunny Province there are some 20,000, practically all farmers, and as

## Strangers Within Our Gates

prosperous, as wealthy and as successful farmers as the province possesses. The great proportion of Swedes and Norwegians in Alberta are not from the old land, but have migrated to the last West from the Northern States, particularly Minnesota, attracted by the inducements of cheap land and big profits.

They understand Western farming, have come in with money, and have readily adapted themselves to Canadian institutions and Canadian ways. It is no wonder they are as well-to-do farmers as can be found. While scattered throughout the length of the province from Claresholm on the south to Edmonton on the north, they are most thickly settled east and west of Wetaskiwin. In the fertile Crooked Lake district, and along the Battle River, the Scandinavians have settled in large numbers. They are not confining themselves merely to the growing of wheat, but are teaching their Canadian neighbors a much-needed lesson by devoting their attention to dairying and mixed farming.

As a rule, throughout the whole of the West the Norwegians and Swedes are to be found in the same settlements, though occasional localities will have only one of these peoples. At Camrose and Killam in Alberta are large Norwegian colonies. Swedish Finns are to be found in all Swedish settlements, though particularly in Alberta.

British Columbia likewise has its share of

## The Scandinavians

Scandinavians, many of them farming in the valleys, and numbers working in the lumber camps, where many have acquired large interests. In the Nelson district they are very numerous, while in Vancouver and all along the Fraser River are to be found many Swedes and Norwegians.

The Scandinavians are very ambitious, are anxious to become Canadian citizens, and readily adapt themselves to Canadian ways. Although after they have passed the stage of laboring men the greater number go into farming, yet some are to be found in every calling. An encouraging sign of their progressiveness and of the ambition of their youth is found in the fact that a dozen Scandinavian students are enrolled this year at the Brandon Baptist College.

The Swedes are naturally a religious people, practically all of them being Protestants. The Lutheran Church is the strongest. A number belong to the Mission Friends and to the Baptist Church, and some to the Methodist Church. In this country the Baptists are particularly enterprising among the Swedes, having some fifteen churches scattered from Fort William on the east to Golden, British Columbia, on the west.

The Scandinavians are a very sociable people, and wherever they are settled in large enough numbers, have their social and political clubs. They are natural politicians, and, as in Minnesota where they are the dominating ele-

## Strangers Within Our Gates

ment, they are bound to be a strong factor in the future of the West. There are several Swedish papers, and one Norwegian, in the Canadian West.

Taken all in all there is no class of immigrants that are as certain of making their way in the Canadian West as the people of the peninsula of Scandinavia. Accustomed to the rigors of a northern climate, clean-blooded, thrifty, ambitious and hard-working, they will be certain of success in this pioneer country, where the strong, not the weak, are wanted.

### THE ICELANDERS.

A. R. F.

Early  
discovery of  
Canada by  
Icelanders

"Why shouldn't we go to Canada? Didn't we first discover this country?" was the answer flung back at me by an Icelandic citizen of Winnipeg, when I asked him why his people emigrated to the Dominion.

And he was quite correct, for it was the bold navigators of the isolated northern island who first set foot on the Continent of America, and who, centuries before the days of Columbus, explored the Atlantic coast, and even endeavored to plant colonies. It is the descendants of these same Viking sea-rovers who are making their way in the Canadian West, and who are becoming in their adopted land a potent influence.

From 15,000 to 20,000 Icelanders are to be

## The Scandinavians

found scattered through the four provinces of Manitoba, Saskatchewan, Alberta and British Columbia, and it is doubtful if any class of immigrants has been more successful. There are Icelanders in our legislative halls and in our municipal chambers. In our schools and universities they carry off prizes and scholarships. They are doctors, lawyers, editors, merchants, business men, farmers; in short they are taking a leading part in the development of the West.

It was in 1872 that, owing to the depression in Iceland and the political dissatisfaction over the status with Denmark, the first stray settlers found their way to the Dominion. It was not, however, until 1874 that the real movement took place. In that year some 500 Icelanders left their native shores. It was a long and weary trip for the adventurous voyagers. From Iceland they went to Leith, Scotland, thence to Glasgow, and from there crossed the Atlantic. Some of these settled in Nova Scotia, near Halifax and Lockport. The majority, however, went first to Ontario and located at Kinmount, north of Toronto. They were not satisfied, however, and in 1875 a delegation was sent to Manitoba to spy out the land. Only one of the members of that delegation is at present residing in Manitoba, Captain S. Jonason, of Gimli, who at the last election was elected as Liberal member for his home constituency. The deputation finally selected Lake Manitoba as the most likely spot

First Icelandic settlers came in 1872

## Strangers Within Our Gates

for the new colony, and in the fall of 1875 the band of pilgrims forsook Ontario and journeyed to the West. It was a long trip in those days. They went by boat from Collingwood to Duluth, and thence by rail to St. Paul and Fisher's Landing. Red River boats took the newcomers to Winnipeg, and the rest of the journey was made in flat-bottomed boats.

1,600 came  
in 1878

The following year the Dominion Government sent Captain Jonason to Iceland, and as a result of his missionary trip some 1,600 immigrants left their native shores to join the Gimli colony. But the troubles of the settlement had only begun. Bad seasons, poor crops and sickness followed, until finally many lost heart. A number of the colonists decided to form a new settlement and located at Glenboro, while a large party crossed the boundary line and pitched their tents at the Pembina, North Dakota.

Icelandic  
settlements

Since 1880 there has been a steady stream of immigration to Canada, although recently, owing to the prosperity of Iceland, it has diminished in volume. Within the past few years the principal Icelandic emigration to Western Canada has been from the Northern States, the largest settlements being in Saskatchewan and Alberta. In Manitoba, in addition to the older settlements at Gimli and Glenboro, there are colonies south of Morden, one at Little Shoal Lake and another on the east side of Lake Manitoba, between the Narrows and Lundyville. On the other side of Lake Mani-

## The Scandinavians

toba, also, there is a small settlement at Westbourne. Then north of Swan River there is a prosperous colony, while on the Arcola branch of the Canadian Pacific Railway, near Sinclair, are to be found a few Icelanders.

The oldest Icelandic settlement in Saskatchewan is probably that at Churchbridge, which was established by some of the original Gimli colonists. At Tantallon on the Canadian Pacific Railway, Kirkella branch, is to be found a flourishing settlement, most of the homesteaders being from North Dakota. The fertile Quill Lake plains have also a large number of Icelanders, who are rapidly becoming wealthy. They have been in the district some six years, and have proved themselves excellent citizens.

Alberta also has its quota of Icelanders. They are scattered all along the Calgary-Edmonton line of the C.P.R. There is a particularly large number settled between Innisfail and Red Deer.

Very few of the newcomers when they left Iceland had more than \$100; now there is no other class of settlers so well-to-do. They were without means, did not understand the English language, and had never seen a plow or any of the regular modern farm implements. That they have prospered as they have, and have so readily adapted themselves to Western methods is a remarkable testimony to this industrious people.

In British Columbia, also, there are to be



## Strangers Within Our Gates

found large settlements of Icelanders, particularly in the cities, where they have representatives in every industry and profession. In the various mountain valleys there are a number who are engaged in farming and fruit raising.

Some Icelandic characteristics

The Icelanders are natural politicians, and a few years after their arrival in this country are to be found actively participating in Canadian elections. Liberal and Conservative clubs flourish in every large settlement. Born students, serious-minded as a race, they take their politics in earnest, and can debate and discuss problems of the Dominion with an astonishing amount of intelligence. At the present time there are two Icelandic members in the Manitoba Legislature.

Like most of the northern peoples the Icelanders are very religiously inclined. Practically all of them are Lutherans, members of the State Church in Iceland. Since coming to this country a number have become Unitarians, and organized separate churches.

There are a number of Icelandic papers in the West, the two principal ones being the *Heimskringla*, Conservative, and *Lagberg*, Liberal, both weeklies, published in Winnipeg. The Lutheran Church has a periodical, while a monthly magazine was recently established in Winnipeg. At Gimli, also, there is an Icelandic paper, established in the early days of the settlement.

The Icelanders have taken their place in the

## The Scandinavians

development of the country, and have become a powerful influence in the social and political life of the three prairie provinces. Sober, industrious and thrifty, they are in every way excellent citizens.

## VII.

### THE GERMANS.

#### Our German settlers

Few of our German immigrants come from Germany. The great majority are from Austria and Russia. As to numbers it is exceedingly difficult to obtain reliable figures. The official statistics show an annual immigration of only about 2,000. How many of those classed as Austrians and Russians are Germans it is impossible to say. Then the Mennonites are classified as a distinct nationality. In addition to these are the American Germans, many of whom have lived only a few years in the United States, and are only legally "naturalized." A German immigration official, familiar with the country, stated that he thought there were 75,000 in Western Canada. Possibly his figures ought to be cut down very considerably.

#### Germans from Russia

About a century ago large numbers of Germans were induced to emigrate to Russia. They were most desirable as agriculturists, and were granted special privileges. They were successful, but they maintained their own language, their nationality and their religion. During the past twenty-five years there has been much unrest among the Russian Germans. Their privileges were withdrawn, and they found themselves



GERMANS FROM SOUTHERN RUSSIA IN SOUTHERN RUSSIAN COSTUME.



## The Germans

placed under serious disabilities. They simply refused to be dominated by the Russians. Many of them preferred to sell their farms and emigrate. We have numbers from this class. They have not been greatly influenced by their Russian environment. They are the same independent, thrifty people though perhaps a little poorer, and not so well educated as their brethren from the "Vaterland."

The Germans from Austria come to improve their condition. Most of them have owned small farms; these they have sold, and so have a little capital with which to start in the new land. In the cities we get more of the poorer class—some of them just escaping from a hard existence; others who are content with the life of a laborer in the city. But the great majority of the Germans are farmers.

On the main line of the Canadian Pacific Railway there are German settlements from Qu'Appelle to Regina, and from Herbert to Swift Current, then from Wetaskiwin to Edmonton, and away east at Battleford, Humboldt, Rosthern and Lemberg. Solid "colonies" are not formed, but scattered all through the country are districts in which German settlers predominate. In Manitoba, outside the Mennonites, the Germans are chiefly in Winnipeg or east at Beausejour and Whitemouth.

Though there are German societies and German newspapers, and there may be the "German

## Strangers Within Our Gates

The Germans do not form a "distinct class" vote," the Germans do not form any very distinct class. Even those who detest "foreigners" make an exception of Germans, whom they classify as "white people like ourselves." The German is a hardworking, successful farmer. He soon takes his part in the life of the district in which he lives. He establishes his own churches and endeavors to maintain his own language, but the younger people soon learn English and often leave the German churches for those in which English is spoken, and where most of their associates attend. The majority of the people are Lutherans. A large number are Roman Catholics. The remainder is divided into a number of sects, Reformed, Baptist, Evangelical, Evangelical Association, Moravians, Adventists, etc. On account of their peculiarities a special section is given to the Mennonites. The Stundists from Russia, of whom we have a few, also form a most interesting study.

Is America more German than English?

Of the Germans, as a whole, it need hardly be said that they are among our best immigrants. In one sense they are "easily assimilated," and yet in the long run it would seem as if it is often the others who are Germanized. Englishmen are good colonizers. America is an English-speaking country, and yet some declare that America is more German than it is English. However this may be, and notwithstanding some faults, we welcome the German.

Much may be said of the Hollanders; of

## The Germans

whom we have several thousand. The "patient Hollanders" and "sturdy Germans" possess those qualities which form the foundation of enduring success.

### THE MENNONITES.

"Are there many Catholics among the Mennonites?" Such was the question gravely asked by a minister occupying a prominent position in his church. Such is our ignorance of the people about us! He might as well have asked, are there many Catholics among the Lutherans? The name Mennonite has no more to do with nationality than the name Lutheran. It denotes a religious body whose adherents might almost be called Baptist-Quakers. In Manitoba the majority of them are Germans; in the West, Germans from Russia.

The Mennonite Church is really a branch of the great Reformation Movement. The views now held by the Mennonites were advocated in Zurich, Switzerland, as early as 1525. They soon spread to the surrounding countries. In Holland, Menno Simons, a Roman Catholic priest dissatisfied with the Church, espoused and expounded the new teaching. A community of his followers was formed, and came to be known as Mennonites, just as later the followers of Wesley were called Wesleyans.

What the  
Mennonite  
Church is

Their chief doctrines were:



## Strangers Within Our Gates

1. Baptism only on confession of faith.
2. The separation of Church and State.
3. Refusal to take oaths or to fight.
4. A strict life and a primitive church organization.

The new sect was bitterly persecuted in Holland. Many fled to the new colony then being founded by William Penn, which afterwards became Pennsylvania. Others migrated to Prussia to join their German co-religionists. But here again, trouble arose. Military service was required; this was contrary to their conscience, and they endured great persecution.

Mennonite  
emigration  
to Russia in  
1783-8

Then came the German emigration to Russia. The Empress Catherine II. offered most liberal inducements in order to obtain German colonists for Southern Russia—free land, loans, exemption from taxation for a number of years, exemption from military service, their own schools and religious liberty. In 1783-8 communities of Mennonites trekked to Russia, and entered upon a century of peace and plenty.

Who, then, are the Mennonites in Canada? The census of 1901 gives the Mennonite population as 31,797. Of these 12,298 are in Ontario, 15,246 in Manitoba and 4,273 in the Territories.

Mennonites  
in Ontario

In Ontario, the majority are the descendants of those who came from Pennsylvania over a century ago. They are located in Western Ontario in the vicinity of Berlin, Brussels and Waterloo, where they are closely associated with

## The Germans

the "Pennsylvania Dutch," and with them form some of the most thrifty and prosperous communities in Ontario. They have ceased to be strangers, and now are an integral part of the Canadian people.

The Mennonites of Southern Manitoba and Saskatchewan came from Russia thirty years ago. In 1870 the Russian bureaucracy, disregarding the promise of Catherine, withdrew the special privileges granted to the Mennonites. Again they were required to render military service, and again they sought a new home. A colony was established in Kansas, another in Southern Manitoba.

The Canadian Government modified the regular homestead regulations, and guaranteed a loan of \$75,000 made by Ontario Mennonites, which was repaid within twenty years. Further they granted exemption from military service, and the right to affirm instead of taking an oath. Two reserves containing 720 square miles, were set apart, the larger now the Municipality of Rhineland, and the smaller east of the Red River. This open prairie had hitherto been shunned by the pioneers, but was in reality one of the richest sections of the country.

The following brief descriptive sketch, published in 1880, graphically describes the coming of the Mennonites:

"In '75 the few settlers at Pembina Mountain fondly hoped that in the course of fifteen or

Canadian  
Government's  
aid

Mennonites  
in Manitoba

## Strangers Within Our Gates

twenty years this plain would become settled, notwithstanding the absence of timber. Before the summer was over, a large line of camp fires, extending for miles and miles, announced one evening to the lonely settlers that six thousand Mennonites had located on seventeen townships."

Of course, there were difficulties and discouragements. There were the small beginnings, and the locusts and the frosts and the "hard years"; but the people were inured to hardships, *thrifty and persevering, and to-day are among the wealthiest farmers in Manitoba.*

At first they settled in villages after the Russian fashion. In fact, the Dutch-German-Russian village was simply transferred to Canadian soil—quaint houses with high-pitched, thatched roofs, ancient flour mills with huge arms and sails, ungainly churches, all higgledy-piggledy along the roadside. Soon the bright flowers and trees appeared, and once more the wanderers had a home. Some of the names of the villages are of interest: Rosenfeld (field of roses), Rosengart (garden of roses), Rosenthal (dale of roses), Blumenist (place of flowers), etc. At one time there were sixty-two of these villages.

In Castell Hopkins' Canadian Encyclopedia is an interesting description of the Mennonite villages, by Miss Cora E. Hind:

"The earliest houses of these settlers were built of mud and sticks, thatched with straw or hay. Some of the oldest are still standing. The

The early  
homes and  
villages

## The Germans

walls are a delicate lilac, the window sashes a dull red, the shutters gray. Wind and rain and sun have stained the thatches a deep brown. A village of these houses, seen when flooded with mellow October sunshine and against a background of yellow stubble fields, presents a wonderful harmony of color, and is more suggestive of Holland, in the sixteenth, than Manitoba in the nineteenth, century."

These village communities were modelled after those from which the settlers had come. The village was in the centre of a block of land. Each man had a Government grant of 160 acres. But this was distributed according to the old system—a village plot, a strip of good land, and a portion of hay land more remote from the village. Each village had its own church and school; elected its own "head man," and governed itself in accordance with traditional custom. Whole villages had "moved out" together, the richer helping the poorer, so social conditions were almost exactly reproduced. At first the houses were poor mud-and-stick structures with sand floors and thatched roofs, and if one mistook the door he might find himself in the stable.

The people wore the garb of the European peasant—a sheepskin smock with the skin side out.

But thirty years have worked a wonderful change. Now, well-dressed men and women

After thirty  
years in  
Canada

## Strangers Within Our Gates

entertain in comfortable modern houses. The homes compare well with those of the older settlers in other parts of Manitoba. In this short time the Mennonites have attained a position very similar to that of their co-religionists in Western Ontario. This development forms one of the most interesting chapters in the history of the West.

Now the village community is almost a thing of the past, the majority having built homes on their own homesteads, which they farm in much the same way as their Canadian neighbors. *The affairs of the community are administered according to the Canadian municipal system.*

Religious  
beliefs and  
practice  
changing

Accompanying these material changes there has come a development in the religious beliefs and practice of the people. There has been a breaking away from the narrowness and exclusiveness of former years. One of the fundamental principles of the Mennonite Church is "Separation of the church and the world." This was interpreted to mean absolute withdrawal from every kind of public life, a "closed" settlement, refusal to attend Public Schools, or to intermarry with those outside their own community. Many conservatives—especially in the reserve east of the Red River—still hold to the good old ways. But the younger generation is less strict. The Mennonite vote is now not to be despised; indeed, in Alberta a Mennonite sits in the legislature.

## The Germans

Public Schools are now found throughout the whole Mennonite settlement. Marriages between Mennonites and those of other denominations are not infrequent. Large numbers of the younger generation are leaving the mother colony, and are taking up homesteads throughout Saskatchewan. New colonies are located at Rosthern and Hague.

Upon three points of doctrine all insist—baptism only on confession of faith, exemption from military service and refusal to take oath. On minor points, such, for instance, as those connected with baptism or the Lord's Supper, there are endless differences of opinion. The "New Mennonite" church represents the more liberal section of the community. The church government is very simple. In each community there is what might be called a "presiding elder," who alone has the right to baptize, and several preachers—all elected by the community from among themselves. This might be called a "circuit," in the older Methodist sense, and services are conducted according to a "circuit plan." Each of these large "circuits" is self-governing, and often neighboring circuits differ very decidedly in doctrine. In some the old custom of feet-washing is maintained. The conference for the whole of America was held this year at Langham, Saskatchewan.

Three cardinal  
points of  
doctrine

Perhaps it is along educational lines that the Mennonites have made the most rapid develop-  
Educational  
progress

## Strangers Within Our Gates

ment. This is owing, to no small extent, to the untiring efforts of Rev. H. H. Ewert, of Gretna. For years he has been the inspector of schools, and Principal of the Mennonite Educational Institute. Not only is excellent work being done in the Public Schools, but increasing numbers are making their way into our colleges. It is rather a remarkable fact that the first graduate of Wesley College to find a place on the staff of his Alma Mater is a Mennonite. Many are taking prominent positions in professional life. From a material, a social, an educational or a religious standpoint, the Mennonites will contribute no small share in the making of the Canadian West.

## VIII.

### THE FRENCH.

The picturesque figure of the Habitant is inseparable from Canadian life. It is only in recent years, however, that the peasants from France and Belgium were to be met with in Canada. Now, in some districts, one may almost imagine himself in the land of Breton and Millet. Here we have the same group at work in the fields, or in procession to the little church—bits of France transferred to Canada; the same simple life and yet something more and something less. The new land gives a different background. The rustic has wandered into the city square.

French from  
France and  
Belgium

In 1901 there were nearly 10,000 French and Belgian people in Canada. Since that time about 10,000 have come from France and 5,000 from Belgium. Some of the Belgians speak Flemish, but they all live much the same life as French peasants, and in this country are generally found in the same districts. Up to the present time the French immigrants have formed no large colonies. Generally a number of families secure land together; these little settlements are scattered all over the West. These immigrants are reported as thrifty and successful.



## Strangers Within Our Gates

Farming operations are on rather a small scale, and methods are often decidedly primitive; but there is a tendency to adopt the habits of their Canadian neighbors.

The education  
of the French

In the larger districts Separate Schools are maintained, and here the French priests exercise almost unlimited authority. Speaking the tongue of the people, they are in more sympathetic relation with them than in the other foreign settlements. Indeed, the parish priest is almost father to the community. But this paternal relationship, so charming in theory and art, has its disadvantages, as the people are less apt to learn to think and act for themselves. Throughout the greater part of the West the children attend the Public Schools. They are bright and eager to learn.

The coming of these immigrants creates no new problem. Naturally the French language and the Roman Catholic religion unite them more closely with the French-Canadians than with any other class in Canada. Their development is bound up with that of our French-speaking Canadian.

The Swiss immigration is very small, and hardly forms a class by itself.

## IX.

### SOUTHEASTERN EUROPE.

When we pass to Southeastern Europe we enter what is to most of us a *terra incognita*. We plunge into an apparently inextricable tangle of nations, races, languages, and religions. On what principle are we to adopt a working classification—geographical situation, political allegiances, national ties, racial characteristics, linguistic affinities, religious beliefs, social distinctions, or some group of these? In a book of this kind, not intended for the technical student, it will be found unwise, if not impossible, to adhere closely to any one principle of classification. Generally speaking, we take language as our basal principle, but vary from this as convenience of treatment may demand. A careful study of the accompanying table of European languages, taken from the *Encyclopaedia Britannica* (Vol. VIII., page 699), may throw some light upon the various divisions of the people, and at the same time will reveal the complexity of the problem which confronts the serious student:

“Although language is no test of race, it is the best evidence for present or past community of social or political life; and nothing is better

## Strangers Within Our Gates

fitted to give a true impression of the position and relative importance of the peoples of Europe than a survey of their linguistic differences and affinities. The following table contains the names of the various languages which are still spoken on the Continent, as well as of those which, though now extinct, can be clearly traced in other forms. Two asterisks are employed to mark those which are emphatically dead languages, while one indicates those which have a kind of artificial life in ecclesiastical or literary usage:—

### I. ARYAN (Indo-Germanic, Indo-European, Celts-Germanic).

1. INDIC BRANCH, represented by..... Gipsy dialects
2. IRANIC BRANCH, represented by.. { (1) Ossetian.  
(2) Armenian
3. HELLENIC BRANCH, represented by { \*(1) Greek.  
(2) Romaic.  
(3) Neo-Hellenic
- 4 ITALIC BRANCH, represented by { (1) Latin.  
\*(2) Oscan.  
\*(3) Umbrian, etc
- (a) Neo Latin..... { (4) French.  
(5) Walloon.  
(6) Provençal.  
(7) Italian.  
(8) Ladin (Rumonsch, Rumansh  
Reto-Romance).  
(9) Spanish.  
(10) Portuguese.  
(11) Roumanian.
5. CELTIC BRANCH, represented by.. { (1) Irish.  
(2) Erse or Gaelic.  
(3) Manx.  
(4) Welsh.  
\*(5) Cornish.  
(6) Low Breton

## Southeastern Europe

6. TEUTONIC BRANCH, represented by **\*\* (1) Gothic.**

- (a) Scandinavian ..... { \*\* (2) Norse or Old Norse  
(3) Icelandic and Faroese  
(4) Norwegian.  
(5) Swedish.  
(6) Danish.
- (b) Low German ..... { \*\* (7) Saxon, Anglo-Saxon or First English.  
(8) English.  
\*\* (9) Old Saxon.  
(10) Platt-Deutsch or Low German.  
(11) Flemish } Netherlandish.  
(12) Dutch }  
(13) Frisic.
- (c) High German ..... { \*\* (14) Old High German.  
(15) Middle High German.  
(16) New High or Literary German.

7. SLAVONIC BRANCH, represented by \* (1) Church Slavonic.

- (a) Southeastern ..... { (2) Russian.  
(3) Ruthenian, Rusniak or Little Russian.  
(4) White Russian or Bielo-Russian.  
(5) Bulgarian.  
(6) Servo-Croatian  
(7) Slovenian.
- (b) Western ..... { (8) Czech (Bohemian).  
(9) Slovakian.  
(10) Polish  
(11) Sorbian (Wendic, Lusatian)  
(12) Polabian.

8. LETTIC BRANCH, represented by.. { \*\* (1) Old Prussian.  
(2) Lettish.  
(3) Lithuanian.

9. UNATTACHED ..... { \*\* (1) Old Dacian.  
                                      (2) Albanian.

## II. SEMITIC.

1. CANAANITIC BRANCH, represented by ..... { \*(1) Hebrew.  
\* by ..... { \*\* (2) Phœnician or Punic.

2. ARABIC BRANCH, represented by.. { \*\* (1) Arabic.  
\*\* (2) Mosarabic.  
(3) Maltese.

# Strangers Within Our Gates

## III. FINNO-TATARIC (Turanian, Uralo-Altaic, etc.).

- |  |                                |
|--|--------------------------------|
| 1. SAMOYEDIC BRANCH OR GROUP, represented by . . . . . | { (1) Yurak.                   |
|  | { (2) Finnish Proper or Suonic |
|  | { (3) Karelian.                |
|  | { (4) Tchudic.                 |
|  | { (5) Vepsic                   |
|  | { (6) Votick.                  |
|  | { (7) Crewinian.               |
| FINNIC OR UGRIAN, represented by . . . . .             | { (8) Esthonian.               |
|  | { (9) Livonian.                |
|  | { (10) Lapponic.               |
|  | { (11) Tcheremissian.          |
|  | { (12) Mordvinian.             |
|  | { (13) Permian                 |
|  | { (14) Votiak.                 |
|  | { (15) Sirtyenian.             |
|  | { (16) Magyar or Hungarian.    |
| 3. TURKISH OR TARTAR GROUP, represented by . . . . .   | { (1) Kazak Khirghiz.          |
|  | { (2) Nogairic.                |
|  | { (3) Tchuvak.                 |
|  | { (4) Turkish                  |
| 4. UNATTACHED . . . . .                                | Basque.                        |

## RUSSIA.

Who our immigrants from Russia are

Most of our immigrants from Russia are not Russians. Many of them are Germans or Jews; others are Lithuanians and Poles. Those who stoutly maintain that they are "Russ" are "Little Russians."

Russians, generally, may be classified thus:

(a) "Great" Russians (in the north).

(b) "White" Russians (in the west).

(c) "Little" Russians (in the south).

Usage varies, but in Russia the Little Russians are often called "Red" Russians. They are very closely allied to the Rusniaks or Ruthenians of Galicia and Bukowina.

Practically none of the Great Russians or Russians proper are among our immigrants.

## Southeastern Europe

Most of them are Little Russians. They may be ~~classed with the Galicians, and hardly~~ require separate treatment. The languages are cognate, and the social conditions much the same.

Two peoples from Russia demand special attention—the Doukhobors and the Lithuanians. The former have come in large numbers, and form a class by themselves. The latter are not Slavs, but are so closely related that they may best be placed here.

### THE DOUKHOBORS.

A. R. F.

The various, rather strange, and picturesque pilgrimages of the Doukhobors in Western Canada have managed to keep these peaceful but interesting people as prominently before the public as any class of immigrants in the Dominion. At the time of their coming to Canada their cause was championed by Count Leo Tolstoy and Prince Kropotkin. The untiring efforts of these noble sympathizers aroused the interest of the Society of Friends and of a group of English and American *litterati*, who did much to create general interest in their peculiar mode of life. Since their settlement in Eastern Saskatchewan the occasional vagaries of a few of the more ardent and their decided aversion to Western civilization have not allowed the people of the Dominion to forget their presence.

The  
Doukhobors  
in Eastern  
Saskatchewan.

## Strangers Within Our Gates

The Doukhobors have been eulogized in the highest terms by enthusiastic idealists and sympathizers; they have been condemned in language equally fervid as ignorant, unprogressive and immoral. As a matter of fact, no one exactly understands this peculiar people. They are actually some seven hundred years behind the times. Their customs, their mode of thought, their whole spirit is that of the thirteenth century rather than the twentieth. In their pilgrimages, so inexplicable to a man of this day, they are moved by the same stirrings of the heart and prompted by the same feelings which set thousands on their heroically-useless marches to the Holy Land.

A brief  
history of the  
Doukhobors

The term Doukhobor is a mere nickname, meaning Spirit Wrestlers, applied in derision, as was the name Methodist originally. The sect seems to have started in a village on the southern frontier of Russia in the eighteenth century. Their doctrines spread until they attracted the attention of the Russian Government and the Orthodox Church. For some fifty years they were not seriously disturbed by the authorities; but as their numbers increased and their doctrines spread, the Russian Government, in its usual autocratic manner, set to work to crush out the iniquitous beliefs they preached and practised, the principal one to which St. Petersburg objected being their refusal to render military service. They were subjected to repeated ban-



1. On the march  
2. Resting in front of "Ralph Connor's" Church, Winnipeg, Man.

DOUKHOBOR PILGRIMS.





## Southeastern Europe

ishment to Siberia, and their prosperous communities were again and again broken up. In 1840 and in 1850 they were banished to Trans-Caucasia, near the Turkish frontier. Up to the year 1887 the conscription laws were not rigidly enforced. From 1887 onward, as a consequence of Russia's military ambitions, a new policy was enforced, and the authorities began to carry out the conscription laws with greater stringency. Then began a series of vigorous persecutions, the Doukhobors bearing the brunt of the Government's displeasure. This went on for some ten years, until the peasants could endure it no longer. They grew restless. Advantage was taken by the Doukhobors and their sympathizers of a visit to the Caucasus by the mother of the Czar, Empress Maria, to put their case before her. It is understood the Dowager Empress enlisted the sympathy of the Czar; anyway, permission was given them to leave the country. This was granted in February, 1898, and assiduous enquiries were at once started as to a suitable place for a colony. Cyprus first attracted attention, and a number of Doukhobor families moved to the Mediterranean island. The southern climate was, however, scarcely suitable. Argentine, Brazil, and the United States were spoken of. Finally, an article in the *Nineteenth Century* by Prince Kropotkin, on Western Canada and the success of the Mennonites, attracted the attention of one of the members of the committee of

## Strangers Within Our Gates

The first  
immigrants  
came in 1898

English Friends who were aiding the Doukhobors in their search for a new home. Prince Kropotkin was communicated with, and advised in favor of the Dominion. After an inspection of various districts of the West, it was decided to migrate to Western Canada. No time was lost, as the Doukhobors were anxious to leave Russia before the fickle-minded authorities cancelled the permit. On December 22nd, 1898, the first contingent, 1,822 strong, set sail from Batoum to Canada, on the Beaver Line steamer *Lake Huron*. Other shiploads followed fast, in all some 8,000 to 8,500 of these oppressed people coming to the Dominion.

The  
Doukhor  
colonies

The newcomers were located in Saskatchewan, where there are three colonies—the Thunder Hill colony, west of Swan River; the Yorkton colony, near Yorkton, which is by far the largest; and the Rosthern colony, in the Prince Albert district. The life of the Doukhobors in these settlements is exceedingly interesting, though it is difficult to secure accurate information owing to the suspicion of the leaders towards strangers and the crass ignorance of the great majority. Peter Veregin, who at the time of their migration to Canada was an exile in Siberia, and has since joined them in this country, is their recognized leader. Whatever his qualities may be, he is undoubtedly a strong and able man, and exercises a remarkable influence over his people. He rules as an autocrat, and seems to be their

## Southeastern Europe

religious as well as their political head. His headquarters are near a little station off the main line of the Canadian Northern, called after himself, Veregin. The morality of his domestic life has been often called in question. Two or three times a year he makes a state pilgrimage through the settlements, where his coming is a great event.

Outside of a few independents, the principle of communism prevails. Everything is supposed to be owned in common, though Veregin practically has all things in his control. He acts as banker for all his people; he buys all provisions wholesale, looks after securing railway contracts, purchases threshing outfits, and superintends generally the business of the settlements. That the Doukhobors have prospered under his rule cannot be denied, and during the past few years, under his shrewd guidance, they have increased wonderfully in material wealth.

The principle  
of communism  
prevails

The Doukhobors live in small, communistic villages, consisting of from 150 to 200 people each. When they came to Canada they were given the privilege of taking land without the regular homestead duties; they were also granted exemption from military service. Recently they have been given land on the basis of fifteen acres to each member of the family. As the Doukhobors are not troubled with race suicide, this means a liberal allowance. This land is owned and tilled in common, while all live in the little

## Strangers Within Our Gates

villages. The government of these villages follows the general Russian custom. There is a head man, appointed in this case by Veregin and responsible to him alone, who is advised by a council of elders. While they deal with all minor questions of administration, nothing of importance is done without consultation with Veregin.

### Community Life

The life in these communities is simple—in one way almost idealistic. The men are detailed for work, one band going to the fields, another remaining at home to look after the chores, etc. The women pursue the same plan. It is a common sight to see one woman minding ten to fifteen babies, swinging in hammocks strung along the cottage roof; the hammocks are connected by one rope, so that she can swing all at the same time and still look after her knitting—a delightful plan that might be adopted in city tenement houses or apartments. The mothers, in the meantime, will be out raking hay or weeding their gardens. The work is periodically shifted around; the woman who looks after the babies to-day may to-morrow be working in the fields. The whole plan has its idealistic side, and there is supposed to be a basis of equality for one and all. However, as in all such communistic colonies; there is also the darker viewpoint. There are to be found the drones who shirk their work and attempt to live on the labor of their neighbors, though such are generally dealt with sternly. Then, again, the elders are sometimes

## Southeastern Europe

accused of partiality in dividing the stores and the work, and of favoring their friends in the division of labor and profits.

A story has been published widespread, and generally believed, to the effect that the Doukhobors object to using horses, and commandeer their women. This, in justice, it must be said, has very slight foundation. The tale is believed to have originated from the fact that on one or two occasions the women did assist in plowing while the men and horses were away on contract labor. It was time to start farm work. The women themselves suggested—that they act as horses; harness was improvised, and, with eight to ten women, all more or less enjoying the fun, the work was accomplished.

The Doukhobors have no schools, and practically nine-tenths of them are illiterate. Attempts by the Society of Friends and other sympathizers to educate them have signally failed. The leaders have discouraged all such efforts. Verigin himself says that in due course schools will be established, but hitherto his promise remains unfulfilled. However, the policy of those who direct their affairs seems to be to keep the people in ignorance. They are discouraged from associating with English-speaking people, and any progressive ambitions on the part of the youth are promptly suppressed. There have been dark stories—stories that will not down—of the strange disappearance of those who have shown

Educational  
measures  
necessary

## Strangers Within Our Gates

a disposition to be independent and to adopt Western civilization. There is a constant impression among those familiar with the Doukhobors, of dark deeds, and there are persistent tales of persecution and ostracism for recalcitrants. Through the ignorance of these people and their fear of trouble it is almost impossible to verify such stories.

The  
Doukhobors  
are deeply  
religious

They have no priests, no churches, yet through the whole warp and woof of their lives religion is interwoven. Their praiseworthy qualities and their shortcomings are alike the outcome of their firm beliefs and their dogged persistence in clinging to these beliefs. They are not religious fanatics; they have a few elementary dogmas, and to these they cling with something of the heroic spirit of the early Christian martyrs. When the first band of fatigued wanderers on the latest pilgrimage tramped into Winnipeg, they, by their simple, child-like faith and their straightforward answers to all questions, nonplussed and even won over as enthusiastic sympathizers the rather sceptical reporters sent out to interview them. In their villages they have no regular religious services; their sole worship seems to consist of peculiar chants, half sung in a weird, melodious sort of monotone—chants handed down from generation to generation. Veregin is their religious head, and to him reverential homage is paid. His visit to a village is looked upon as a wonderful event. A sacra-

## Southeastern Europe

mental table is spread in the village street. As Veregin passes along in state, all bow low while he distributes the communion.

Loose ideas seem to prevail as to social life and marriage. There is apparently no formal ceremony. A promise is simply made in the presence of relatives, and the dissolution of the marriage tie is often reported.

Whatever may be said about the Doukhobors, they have two redeeming qualities for which credit must be given, namely, cleanliness and industry. They are hard workers, and there are few idlers, though occasionally a man will be found who takes advantage of the communistic scheme.

The good  
qualities  
of the  
Doukhobors

That the Doukhobors have in them the elements which will, in time, make of them good citizens seems to be the unanimous opinion of those who have come in contact with them. They are a strong race physically—far from degenerates. They are sober, industrious, and thrifty. What apparently is needed more than anything else is education, and an opportunity to get away from the narrow round of their mediæval life. They are still as illiterate as when they left the steppes of Russia ten years ago. A thorough investigation of the whole problem should be made. The real status of Veregin, his influence, the stories of persecution, immorality, and dark deeds, should be thoroughly investigated.



# Strangers Within Our Gates

## THE LITHUANIANS:

Who the  
Lithuanians  
are

The Lithuanians are neither Teutons nor Slavs, but belong to a separate branch of the Aryan race. Their language is very old, and primitive, and closely resembles Sanscrit. Probably they were the first of the Aryan races to settle in Europe, when, in the tenth century, they became divided into three branches—the Borussians, the Letts, and the Samoghitians. The Borussians, who occupied what is now East Prussia, soon fell under German influence and lost their political existence, leaving only their name corrupted into Prussia. The Letts occupied the country now known as the Baltic Provinces of Russia. The Samoghitians, or Lithuanians proper, occupied territory south of the Baltic Provinces. In the fourteenth century the King of Lithuania ruled the territory occupied to-day by Poles, Lithuanians, and White Russians. In 1569 came a union with Poland. From that time the history of Lithuania has been the history of Poland. The inaccessibility of the country has helped to preserve the racial characteristics of this people. A typical Lithuanian is tall and well proportioned. He has the features of a Greek and the complexion of a Norseman.

Lithuanians  
in the  
United States

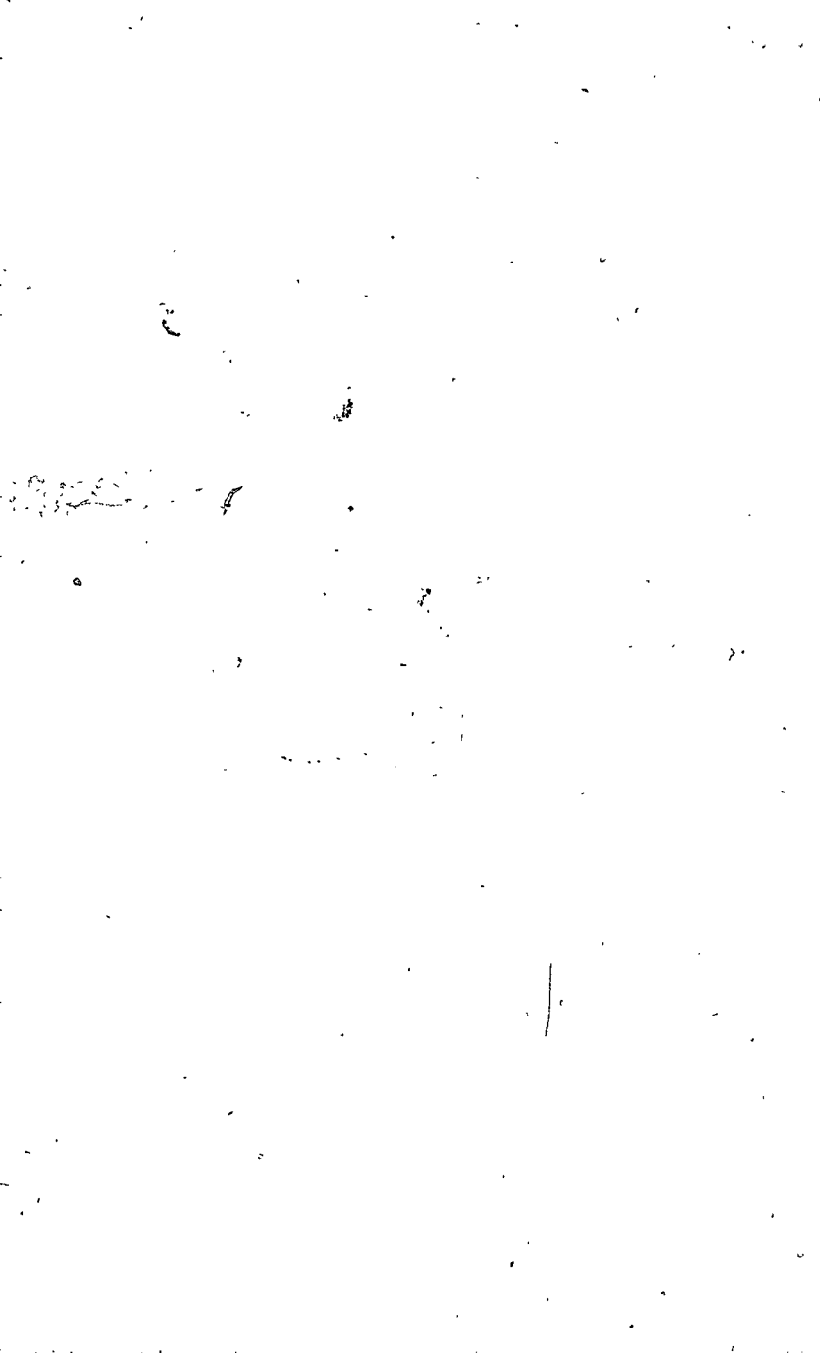
About 200,000 Lithuanians have come to the United States during the last thirty or forty years, and now quite a number are commencing to find their way to Canada. In their own country they are almost all engaged in agricul-



1. Ruthenian wedding group.

2. Lithuanian wedding group

BEGINNING LIFE IN THE NEW LAND.



## Southeastern Europe

ture. In the United States almost half of them are in the mines in Pennsylvania, the remainder being chiefly laborers. In Canada they are closely associated with the Slavs, and are generally employed in construction work.

In religion they are devout Roman Catholics. They are industrious and good-natured, but, like their Slavic neighbors, are addicted to drunken sprees.

H. Holt tells the story of a young Lithuanian immigrant. Away in Russia he heard of a wonderful country where there were free papers and prayer books, and free meetings where men could speak as they liked. When the time came for military service, his father arranged to send him to America. He tells of his journey: "It is against the law to sell tickets to America, but my father saw the secret agent in the village, and he got a ticket for Germany and found us a guide. I had bread and cheese and honey and vodka (Russian whiskey), and clothes in my bag. Some of the neighbors walked a few miles and said good-bye, and then went back. My father and my younger brother walked on all night with the guide and me. At daylight we came to the house of a man the guide knew. We slept there, and that night I left my father and young brother. My father gave me \$50, besides my ticket. The next morning, before light, we were going through the woods, and we came to the frontier. Three roads ran along the

The story of  
a young  
Lithuanian  
immigrant

## Strangers Within Our Gates

frontier; on the first road there is a soldier every mile, who stands there all night; on the second road is a soldier every half-mile; and on the third road is a soldier every quarter of a mile. The guide went ahead through the woods, while I hid with my bag behind a bush, and whenever he raised his hand I sneaked along. I felt cold all over, and sometimes hot. He told me that sometimes he took twenty emigrants together, all without passports; and that, as he could not pass the soldiers, he paid a soldier he knew a dollar a head to let them by. He said the soldier was very strict, and counted them to see that he was not being cheated. So I was in Germany; two days after that we reached Tilsit, and the guide took me to the railroad man. This man had a crowd of emigrants in a room, and we started that night on the railroad—fourth class. We were very slow in the stations, when we changed trains, and the railroad man used to shout at us then; one old German man, who spoke Lithuanian, told me what the man was calling us. When he told me this, I hurried, and so did the others, and we began to learn to be quicker. It took three days to get to Hamburg. There we were put in a big house called a barracks, and waited a week. The old German man told me that the barracks men were cheating us. They kept us there till our money was half spent on food. The boat was the biggest boat I had ever seen; the machine that made it go was very

## Southeastern Europe

big, and so was the horn that blew in a fog. I felt everything get bigger and go quicker every day."

We have talked with many Russian immigrants who can tell of similar experiences through which they have passed. That is the one end of the journey. Then, on this side come the bewildering and often painful experiences of the new life—the ignorance of the language, the struggle for work, the contact with the roughest side of Canadian life. "One hundred men killed in rock-cuts on the Transcontinental." One or two will be unknown Lithuanians; next day their places are filled by new hands. Who cares? A family in far-off Russia waits for word that never comes.

Both ends of  
the journey

## X.

### AUSTRIA-HUNGARY.

A study in  
political  
geography

A recent writer in the *World's Work* has written of Austria: "The word 'nation' has no application to Austria and very little to Hungary. . . . It is the variegated contradictoriness of Austria-Hungary, . . . a Tower of Babel erected into a system of government; a geographical expression—nothing really Austrian in Austria; no Austrian interests, no Austrian nationality, no Austrian standard of civilization—nothing except the Emperor and the army and the cockpit of Reichsrath that the races share in common."

Let us see if it is possible in any degree to straighten out the tangle. First comes a lesson in political geography:

#### I. Austria: Composed of 17 Lands or Crown Lands

Bohemia .....	}	Kingdoms.
Galicia and Lodomeria .....		
Dalmatia .....		
Lower Austria .....	}	Archduchies.
Upper Austria .....		
Salzburg .....	}	Duchies.
Styria .....		
Carinthia .....		
Carniola .....		
Silesia .....		
Bukowina .....		

# Austria-Hungary

*Görz-Grdiska .....	} Principalities.
**Tirol .....	
Moravia .....	} March Countries.
*Istria .....	
**Voraalberg .....	Land.
*Trieste .....	Special Crown Land.

## II. Lands of St. Stephen's Crown (Hungary).

Kingdom of Hungary (including Transylvania and part of the Military frontier).

Kingdom of Croatia—Slavonia.

Fiume (town and district).

## III. Bosnia and Herzegovina

Principalities under the suzerainty of Turkey, administered by Austria-Hungary.

Now we pass to a classification of the people. The different races, as determined by the different languages spoken, were represented as follows:

### In Austria Proper, in 1890.

Germans .....	36.05 per cent.
Bohemians, Moravians, Slovaks....	23.31 "
Poles .....	15.84 "
Ruthenians .....	13.23 "
Slovenes .....	5.01 "
Servians and Croats .....	2.75 "
Italians and Ladini .....	2.88 "
Roumanians .....	0.89 "
Magyars .....	0.04 "

\* Included in same administrative territory.

\*\* Included in same administrative territory.



# Strangers Within Our Gates

In Hungary Proper, in 1901.

Hungarian Magyars .....	51.38	per cent.
Germans .....	11.88	"
Slovaks .....	11.88	"
Roumanians .....	16.62	"
Ruthenians .....	2.52	"
Croatians .....	1.17	"
Servians .....	2.60	"
Others .....	1.95	"

John R. Commons gives a splendid idea of the general situation:

The Austro-Hungarians

"Not only are there in Austro-Hungary five grand divisions of the human family—the German, the Slav, the Magyar, the Latin and the Jew—but these are again divided. In the northern mountainous and hilly sections are 13,000,000 Slavic peoples—the Czechs, or Bohemians, with their closely related Moravians, and the Slavic Slovaks, Poles, and Ruthenians, or Rusniaks; while in the southern hills and along the Adriatic are another 4,000,000 Slavs—the Croatians, Servians, Dalmatians, and Slovenians.

"Between these divisions, on the fertile plains, 6,000,000 Magyars and 10,000,000 Germans have thrust themselves as the dominant races. To the southwest are nearly a million Italians, and in the far East 2,500,000 Roumanians speaking a Latin language. The Slavs and Latins are in general the conquered peoples, with a German and Magyar nobility owning their land, making their laws, and managing their administration. . . . Totally unrepresented in government are the Jews,

## Austria-Hungary

numbering two per cent. to four per cent. of the population in Bohemia and Hungary, and fully ten per cent. in the Polish and Rusnjak areas."

(*Chautauquan*, Vol. 38, p. 433.)

Keeping these general conditions in view, we may now proceed to the study of the various peoples who come to us from this part of the world. (See race table, pp. 129, 130.)

### BOHEMIANS.

The most intelligent and progressive of the Slavic races are the Czechs, or Bohemians. A few hundred have already found their way to Canada, where they are making rapid progress.

The history  
of the  
Bohemians

Mr. Nan Mashek (in *Charities*, 1904) gives the following interesting summary of their history: "For two hundred and fifty years they have been oppressed by a pitilessly despotic rule. In the day of their independence, before 1620, they were Protestants, and the most glorious and memorable events of their history are connected with their struggle for the faith. The history of their church is the history of their nation, for on the one hand was Protestantism and independence, on the other Catholicism and political subjection. For two centuries Bohemia was a bloody battleground of Protestant reform. Under the spiritual and military leadership of such men as Jerome of Prague, John Huss, and Liska, the Bohemians fought their good fight and lost. After the Battle of White Mountains, in

## Strangers Within Our Gates

1620, national independence was completely lost, and Catholicism was forcibly imposed upon the country. All Protestant Bibles, books, and songs were burned, thus depriving the nation of a large and rich literature. Men who still clung to their faith publicly were banished, their property becoming forfeited to the State. After one hundred and fifty years, when Emperor Joseph II. of Austria gave back to the Protestants some measure of their former freedom, many of the churches were re-established; but Protestantism had lost much of its strength. The political revolution of 1848 led to new subjugation, and emigration was the result. Large numbers left the country in quest of freedom, and some of these found their way to America."

The majority  
of the  
Bohemians  
are Roman  
Catholics

Most of the Bohemians who come to us are Roman Catholics. In Bohemia a few have come under the influence of Protestant missionaries, and here they are the most accessible of the Slavic peoples. But the great tendency seems to be toward scepticism and withdrawal from all church organizations.

The Bohemians are chiefly engaged in manufacturing. They constitute no peculiar "problem," as they readily adapt themselves to American or Canadian conditions.

### SLOVAKS.

The Slovaks  
of Northern  
Hungary

Closely akin to the Bohemians are the Slovaks of Northern Hungary. But they are dis-

## Austria-Hungary

tinctly a lower grade. One-quarter of the immigrants are illiterate; and, while some are skilled artisans, many are fitted only for rough labor. In the United States the majority are in the mining districts, though many have commenced farming, an occupation to which they had been accustomed in the Old Country.

In Canada we have several Slovak colonies in the West, and a few Slovaks are found in all the larger cities. As yet they are hardly distinguishable from other Slavic peoples with whom they are closely associated. In the United States they have made remarkable progress, and their children are being given educational advantages.

One Slovak name we all know—Kossuth. Let us become familiar with such national heroes; thus we can best understand the history and ideals of these people, and come to know them. Those mud-bespattered fellows in the workingman's car—they, too, have their dreams.

### RUTHENIANS.

A. R. F.

"Three killed in an explosion," was the news brought in by the excited cub reporter of a Winnipeg daily.

"Who are they?" coolly enquired the city editor.

"Galicians."

"Cut it down to a stick and a half; they are only Galicians," was the city editor's curt reply.

## Strangers Within Our Gates

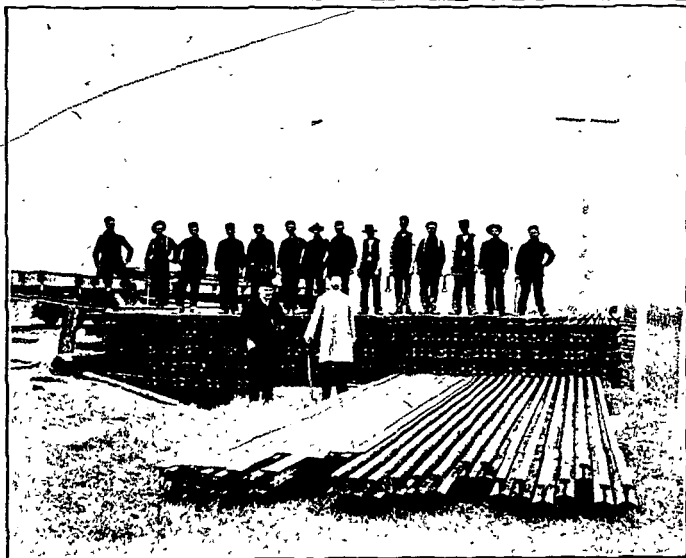
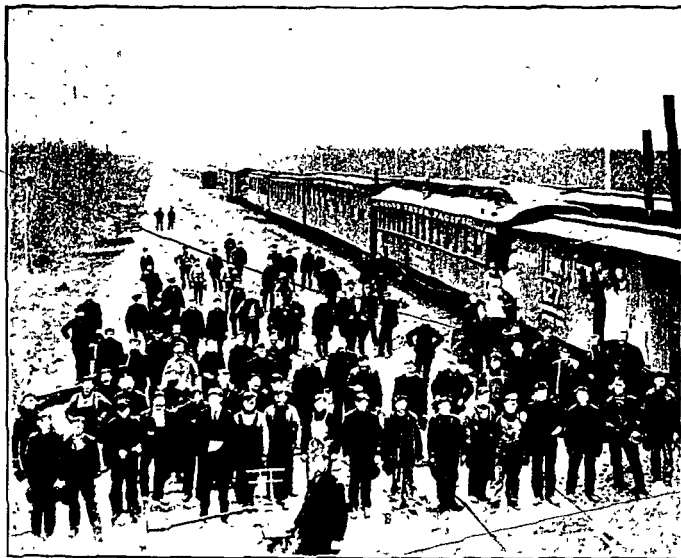
This attitude of the newspaperman is only a crystallization of the feeling of the general public throughout the whole of the West towards this class of immigrants, who during recent years have been crowding to our shores. In so low an estimation are they held that the word Galician is almost a term of reproach. Their unpronounceable names appear so often in police court news, they figure so frequently in crimes of violence that they have created anything but a favorable impression.

125,000  
Galicians  
in Western  
Canada

However, whichever side one takes in the controversies which are waged as to their general desirability and as to their likelihood of becoming good citizens, the cold fact is that we have some 125,000 in the Dominion, principally in Western Canada. Manitoba has some 40,000, so that one in every nine or ten of the inhabitants of this province is a Galician; Saskatchewan has about 50,000 Galicians, or one in every six of the inhabitants; and Alberta some 30,000, or about the same proportion. No more figures are needed to show what an important factor the Galicians are in the West, and how difficult is the problem of Canadianizing them, even without the influx of another immigrant.

Who are the  
Ruthenians  
or Galicians?

Who are the Galicians, or the Ruthenians, as they are more properly called? The Ruthenians are a Slavic people, who live in the Austrian Provinces of Galicia and Bukowina. They are



- 1 A Construction Gang—Foreigners do most of the rough work.
2. Foreign workmen unloading the first car of steel on the Grand Trunk Pacific.

**FOREIGNERS BUILD OUR RAILWAYS.**



## Austria-Hungary

closely allied to the Little Russians of Southern Russia. The majority of Ruthenians in this country are from Galicia, though there are from 20,000 to 25,000 Bukowinians. Illiterate and ignorant as are the Galicians, the Bukowinians are even more so; only a very small percentage can read or write. It is probable that if an analysis were made of the nationality of those charged with crimes, the result would show a far greater number of Bukowinians than Galicians.

Much of the rough work of nation-building in Western Canada is being done by the despised Galician. The unskilled labor for which contractors and railway builders have been loudly calling is supplied principally by the Galician. In the cities and the towns, where new works are being pushed to rapid completion, or out on the farthest stretches of the prairie, where the steel is being laid for the coming settler, can be found the grimy, -stolid Galician, puffing his ever-present cigarette and working with a physical endurance bred of centuries of peasant life and an indifference to hardships that seems characteristic of the Slav. But the Galicians are not all to be found herded together in the cities or working in contract gangs; an astonishingly large number have taken to the land. In Manitoba there are large colonies at Gimli, Sifton, Starbuck, and Broken Head. By far the largest settlement is to be found in the Shoal Lake district, where there are some 5,000. At Stuart-

Engaged in  
the rough  
work of  
nation-  
building

Where the  
Galicians  
have settled



One detects a certain bias  
in Mr. Wood's approach.  
In contrast to B+B's ethnic pluralism

## Strangers Within Our Gates

burn there is also a large settlement, though principally of Bukowinians. In Saskatchewan there are Ruthenian settlements at Rosthern, Canora, and Beaver Hills. In Alberta the largest settlement stretches away northeast from Edmonton past Star and Pakan. British Columbia has probably not more than a few hundreds.

The Galicians  
as farmers

As farmers they are not particularly enterprising, and yet their worst enemies must admit that since coming to Canada they have made progress, and that to a considerable degree. They have in many cases settled in the poorest districts, where they have succeeded in making their way, despite their disadvantages. They are purchasing modern machinery, and are gradually adopting Western methods. Those of the younger generation are adopting our customs, and are beginning to intermingle with the peoples of other nationalities. The young men often find their way into the towns, while the girls, as a rule, make good domestics.

Out of  
oppression  
into liberty

The Galician figures, disproportionately to his numbers, in the police court and penitentiary. Centuries of poverty and oppression have, to some extent, animalized him. Drunk, he is quarrelsome and dangerous. The flowers of courtesy and refinement are not abundant in the first generation of immigrants. But he is a patient and industrious workman. He is ambitious. He is eager to become Canadianized. He does not cling to a language which is rich in words that

Tsk!

## Austria-Hungary

express sorrow and despondency and misery, and meagre in those that express aspiration and joy and hope. Above all, he yearns to get on the land and to own some acres of his own. A Roman Catholic priest tells of conducting a Galician and his wife to a quarter section he had helped them to secure for homesteading. The man could hardly believe that the land on which he stood was, on certain conditions, to be actually his own. When he was assured that such it might be, he knelt down and kissed the sod.

The great majority of Ruthenians, when they come to this country, are members of what is known as the Uniat Church. It is the Roman Catholic Church, with some of the doctrines and rites of the Greek Orthodox Church preserved. The Ruthenians were all originally Greek Catholics, but when they came under the sway of the Roman Catholic sovereigns, centuries ago, an attempt was made to impose upon them the Roman Church. The higher bishops acknowledged the Pope's authority; the lower clergy stood by the old religion. The result was a compromise. The Pope's authority was acknowledged, but the priests were allowed to marry, while many of the rites of the Greek Church were maintained. This union was effected as long ago as 1596. The followers of the new church were known as Uniats.

Nearly all are  
Romanists

The first sign of the leaven of Western civilization at work upon the mind of the Ruthenian

The Greek  
Independent  
Church

## Strangers Within Our Gates

immigrant has been shown in the development of a spirit of religious independence. The freedom of the new world has revealed itself in a disposition to renounce the authority of the Pope, which they have so long been forced to acknowledge. The Greek Independent Church has been the result, and through the aid of the Presbyterian Church of Canada, is gaining in strength in the Dominion, so that there are now a number of Greek Independent churches in the Canadian West. When the subject of breaking away from the old church was first broached, the authorities of the Presbyterian Church were approached for advice. They decided to lend all the financial and other aid possible to the movement, while still allowing the new church to retain its old rites, ceremonies, and even beliefs. They hoped in this way to more easily reach the Ruthenian people. The foresight of the policy which was adopted with vague fears is now evident.

The Greek  
Catholic  
United Church

The Greek Independent Church is becoming more and more evangelical in tone, and students for the priesthood are actually attending Manitoba College. But, although the Greek Independent Church is making rapid progress, a large proportion of the Ruthenians in this country are still within the fold of the Roman Catholic Church, though termed the Greek Catholic United Church (Uniat Church). How strong they are is shown by the fact that the church in North Winnipeg has a membership of over four thou-

## Austria-Hungary

sand, although Winnipeg's Ruthenian population is not more than 8,000 to 10,000. A number of Basilian monks were brought to Canada to work with the Ruthenians, but it is understood there are only three left; although it is said that a number of priests are at present in Galicia studying particularly for the Canadian work. There are a few Orthodox Greek churches, especially among the Bukowinians. These are under the jurisdiction of the bishops in the United States.

From an educational standpoint the Galicians are making remarkable progress. Scores of schools have been established among them. The Government of Manitoba has established, at Brandon, a school for the training of Ruthenian teachers for the Galician colonies. Proper distribution and education seem the two most important factors in transforming these Slavs into Canadians.

Marked  
educational  
progress

### THE POLES IN WESTERN CANADA.

A. R. F.

Poles and police courts seem to be invariably connected in this country, and it is difficult for us to think of the people of this nationality other than in that vague class of undesirable citizens. Yet we would perhaps have a little more sympathy and a little more appreciation for the Poles if we stop to think of the contributions which Poland has made to the science, literature,

Poland's  
genius

## Strangers Within Our Gates

music, and art of the world. Among the great names of our own time are Paderewski, Modjeska, Sienkiewicz, and Munkacsy; while Poland of old developed such men as Sobieski, the conqueror of the Turks; Mickiewicz, the great national poet; and Copernicus, the astronomer. A race which has produced such genius, which is so artistic in its temperament, which has struggled so stubbornly for freedom, and which has preserved, despite its division amongst three empires, its national patriotism, cannot surely be judged by the fighting brawlers who figure too often in our police records.

Where the  
Poles are  
located

It is only within the past few years that there has been immigration to any extent into the Dominion by Polanders. Recently they have been crowding in through our open doors, until it is estimated there are from 10,000 to 12,000 now in Canada, principally in Manitoba and Saskatchewan. Of this 10,000 odd, from two to three thousand are located in Winnipeg. In Western Canada, as in the United States, they crowd principally into the cities, and every little Western town has its Polish colony. In Manitoba there are a number of small colonies in the vicinity of Winnipeg. In Saskatchewan there are two farm settlements—one at Canora and the other at Beaver Hills. They are both, however, of such recent formation that it is too early yet to give an opinion as to their probable success. As the Polanders are industrious and thrifty farmers in Europe, there seems no reason why they

## Austria-Hungary

should not be equally successful, even under the vastly altered New World conditions.

Most of the Poles who reach this country are peasants, or workingmen from the cities and towns—far from the best class. They are poor, illiterate, and with a code of morals none too high. It is not altogether to be wondered at that when they suddenly find themselves in a land of freedom they sometimes swing into excesses and figure with astonishing frequency in the police courts. Without money, without education, the only work they can turn to is unskilled labor; they join with the Galicians in doing the rough work of empire-building in Western Canada. Yet all the Poles in Western Canada are not uneducated laborers; there are to be found occasionally university-trained men, cultured and refined, who have come to the New World to escape Russian tyranny. There are several Polish lawyers in Winnipeg, while last year a Pole, with the characteristic name of Marcarski, ran for alderman. One of the most encouraging signs is the tendency the Poles have shown during the past couple of years to take to the land. The two colonies in Saskatchewan show that they are not entirely wedded to city life, with its unhealthy atmosphere, and there is apparently a willingness, as soon as sufficient capital has been collected, to go homesteading.

The Poles are practically all Catholics, and usually Catholics of a fanatical type. However, since coming to America a feeling of restlessness

The class  
which comes  
to Canada

Freedom and  
progress

The Polish  
Independent  
Church

## Strangers Within Our Gates

and a spirit of revolt have developed. As a result, there has sprung up the Polish Independent Church. Practically all the ritual and the services of the Roman Catholic Church are followed; the authority of the Pope, however, is not acknowledged. The first independent church was organized in Chicago; now in every important Polish centre one is to be found. The movement has spread to Winnipeg, and on Burrows Avenue is an independent church. The very establishment of such a church, the willingness to break away from Rome which they have acknowledged since time immémorial, shows that the leaven of Western enlightenment<sup>2</sup> is at work.

As their long and unfortunate history manifestly shows, the Polanders are intensely patriotic. In this new land they still cherish their love for poor Poland, and Polish national societies foster the traditions and keep alive the memories of the homeland in the hearts of the immigrants and the immigrants' children. The strongest organizations are the Polish Alliance and the Polish Turners (athletic societies); of the former there are several branches in Winnipeg.

The Poles  
recognize the  
necessity for  
education

That the Poles are beginning to realize the necessity of education is shown by the fact that but a short time ago a large deputation waited upon the Manitoba Government, asking for a Polish training school for teachers. At present the majority of the Polish children attend the Separate Schools of the Catholic Church, though



1. Tomatoes gathered by Galician women.
2. Polish and Ruthenian women, Canadian overseer.

THE FOREIGN WOMEN HELP IN MARKET GARDENING.





## Austria-Hungary

a fair proportion are in attendance at the Winnipeg Public Schools.

### THE HUNGARIANS.

"Slavs and Hungarians—all the same." So said an immigration inspector. "All peasants; all agriculturists in Austria; all do the same work here; all Catholics." The Magyars or Hungarians are farmers

In a general way, perhaps, this estimate is true. All the peasants of Southeastern Europe have much in common; but those who are most familiar with these peoples find many differences. The Slavs and the Hungarians themselves certainly think they are very decidedly different.

The Hungarians, or Magyars, are, on the whole, probably more progressive than the majority of the Slavs. Someone has said that they are "more intelligent and less industrious." They are more ambitious, and more readily rise above the heavy plodding kinds of work in which both are at first engaged.

About 10,000 Hungarians have come to Canada, the majority of them having gone directly to the prairies. In Winnipeg there are probably about 1,500, and every city has its share; but the great majority remain in the city only long enough to "get a start"—to save sufficient money to take up a homestead. Their ambition seems to be to own their own land. A race of farmers, they easily adapt themselves to conditions on the prairie, where they soon make a home and become prosperous settlers.

## Strangers Within Our Gates

Hungarian  
settlements  
in the  
North-West

In Manitoba, outside those in the city and those in construction work, the majority are located at Huns Valley, northwest of Neepawa. In Saskatchewan they are pretty well distributed. There are settlements at Yorkton, Canora, Touchwood Hills, McDonald Hills, south of Humboldt, at Esterhazy and west to Grayson. The largest colonies are in the vicinity of Rosthern, where they are very prosperous, and have contributed much to the fame of that district as a wheat growing country. In Alberta and British Columbia the majority are engaged in coal mining, although there are in Alberta scattered colonies from Lethbridge to Edmonton, the largest being near Wetaskiwin.

The Hungarians are inclined to be clannish. They form clubs of their own, and seem content to live largely to themselves.

The Reformed  
Church—  
leaving Rome

*Like fun.*

In religion the majority are Roman Catholic. The Reformed Church, closely associated with the Presbyterian Church, is growing in numbers. On the part of the Roman Catholics, there seems to be a tendency to break away from the authority of the bishops and French priests.

The Hungarians are better educated than the Slavs. They have a newspaper in Winnipeg—the *Kanadi Magyar*sag ("Canadian Hungarian"). They are intensely patriotic, but, since they have decided to make Canada their home, are taking a great interest in our politics. In time they ought to make good citizens.

## XI.

### THE BALKAN STATES.

A. R. F.

Emigration to Canada from the Balkan States, from Turkey in Europe and from Greece, is far from large in volume and is not yet regarded seriously. However, during the past few years there has been considerable influx from this region, and the outlook is that it will grow yearly; so that it is a problem well worth a little study.


How much do you know about the Balkan States and far Eastern Europe? Just take stock for a few minutes, and the probabilities are that you will be forced to the conclusion that there are few civilized portions of the globe concerning which you know so little. The Balkan peninsula and the states which comprise it have had as stormy a history as any country in Europe, while they are peopled by an almost inextricable tangle of races. Since the remotest days the Balkan peninsula has formed the battle-ground between the east and the west; it has been the buffer between Europe, and Asia with its westward sweeping hordes.

The present political divisions of the southern and eastern corner of Europe are as follows:

The southern  
and eastern  
corner of  
Europe

## Strangers Within Our Gates

1. Independent kingdoms: (a) Montenegro, (b) Servia, (c) Roumania.
2. Autonomous principalities, subject to Turkey: (a) Bulgaria, (b) East Roumelia.
3. Turkey in Europe.
4. Greece.



Montenegro is the smallest of the Balkan States—a mere toy nation. It is but half the size of Wales, and would make only a decent-sized county in Canada. It is an absolute hereditary monarchy. The country is extremely mountainous, and the people are simple-living, freedom-loving mountaineers. They are nearly all of Servian descent—a branch of the great Slav race.\* The State church of Montenegro is Greek Catholic, and while the great mass of the people belong to this church there are a few Roman Catholics and Mahommedans.

Servia is in many ways the most backward of the three Balkan States. Education is at a very low stage, although there is supposed to be a school in every commune. The people generally are illiterate and superstitious. The main industry is agriculture, and the people live a very simple and primitive life. They are mainly Serbs, another race of Slavic origin. Servia is a constitutional kingdom. The executive power is in the hands of ministers responsible to the King and to the national assembly, the latter consist-

\* See race table, Chap. IX

## The Balkan States

ing of 130 members. The State church of Servia is Greek Orthodox, the head of the church being the Archbishop of Belgrade. Practically all the people are Greek Catholics, as religious tolerance is a thing unknown.

Roumania, the largest of the three independent Balkan kingdoms, has a population of from five to six million people. It became independent in 1881, and is formed by the union of the two ancient principalities of Wallachia and Moldavia, the union having taken place in 1859. It is probably the most enlightened, the most progressive and the most democratic of the three states. The Government is a limited monarchy. The executive consists of a council of eight ministers. The legislative power is vested in a Chamber of Deputies, composed of 180 members, elected for four years, and in a Senate of 120 members elected for eight years, one-half retiring after four years. Roumania

The Wallachians are a Latin race and boast of being descendants of the ancient Romans. The province was undoubtedly first settled by Roman soldiers of the legions of the Emperor Trajan and by colonists from Italy, yet the country was so overswept, times out of number, by successive hordes of Huns, Goths, Avars and Magyars, that they are now a heterogeneous people, though the language is Latin. The Moldavians are of Slavic origin. Nine-tenths of the people are Greek Catholics, though there are The Wallachians

## Strangers Within Our Gates

probably 400,000 Jews, and a few Mahommedans and Protestants.

**Bulgaria and  
East Roumelia**

Bulgaria consists of two provinces—Bulgaria, north of the Balkans, and East Roumelia, south of the Balkans. By a popular movement they were united in 1885 into a single state. By the Berlin Treaty of 1878, which attempted to settle the whole of the vexatious Eastern problem, Bulgaria was constituted an autonomous principality, subject to the authority of the Sultan, but with a Christian governor and an autonomous administration.

The population of Bulgaria is a jumble of races. About 75 per cent. are Bulgarians, descendants of the ancient hordes of Finnish extraction, who overran the peninsula in the seventh century. Turks, Roumanians, Gypsies, Jews, Armenians, Russians and Servians form the remainder of the population. The language is fundamentally Slavonic, with a large mixture of foreign words in which Turkish, Russian, Greek, Italian and Persian elements abound. The State church is the Greek Catholic, but there is religious toleration. The clergy are deplorably ignorant and education is in a very backward state.

Turkey in Europe is likewise a medley of ancient races and historic provinces. The population consists of Albanians, Turks, Greeks, Macedonians, Bulgarians and Latins.

It is only within the last couple of years that

## The Balkan States

there has been any immigration to speak of from the Balkan peninsula though, as the immigration restrictions grow tighter in the United States, and as Canada becomes better known in Eastern Europe it will undoubtedly grow in volume. Nearly all the immigrants have remained in Eastern Canada—in Montreal and Toronto. Of the various races from far Eastern Europe there are from 3,000 to 4,000 in Toronto, the majority being Bulgarians from Macedonia. Only a small proportion of them are skilled workmen; they are nearly all laborers, and with practically no money when they arrive. There have been many stories far from creditable regarding them. They are said to refuse work, and to prefer to starve rather than labor. They have been defrauded and deceived so often by fake employment bureaus, generally run, it is true, by their own countrymen, that they are naturally suspicious, while their ignorance of Canadian customs and the English language has added to the difficulties. They are a simple, sluggish people, who have been oppressed and down-trodden for ages; therefore, it can scarcely be expected that they can land in this country, and at once fall in with our peculiar ways, and understand or appreciate our institutions.

The immigration from the Balkan Peninsula



## XII.

### THE HEBREWS.

"Israel shall be a proverb and a byword among all people."—1 Kings ix. 7.

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way."—Rom. iii. 1.

"A people with restless energy, shrewd insight, breadth of view, intense intellectual initiative, moral strength, spiritual power—some of the qualities latent because of lack of opportunity—are thrown into an atmosphere in America for which they are well fitted, and in which they would make great advance if they had not to struggle at first with severe economic necessity. The struggle is fierce in certain quarters; and during the struggle some untoward results follow. Coming here hampered and trying to adjust themselves, they must strive in a way which those long settled here cannot appreciate. It is our business to improve the conditions surrounding them, and to whatever extent we help them they will profit. They are bound to rise no matter how great the difficulties. All who know the stuff of which they are made have no fear but that from the grinding process there will rise men and women of the highest types of citizenship, business and professional men of high grade, poets, scholars, scientific workers in many fields."—*Bernheimer*.

Out of the total number of children under the Protestant School Commission of Montréal 40 per cent. are Jews. Within a few years it would seem as if the Jewish children will be in the majority. This statement brings home to us very forcibly the rapid increase in our Jewish population.

## The Hebrews

In Canada in 1881 we had only 667 Jews; in 1901, 16,131. At the present time our Jewish population numbers about 100,000. But probably there are many more who have been classified as Russians. In Montreal there are 40,000 to 45,000 Jews; in Toronto, about 20,000; in Winnipeg, 13,000 to 14,000, and each city or town of any size has quite a large contingent. There are several fairly prosperous farm colonies in Saskatchewan. The largest are at Wapella and Hirsch. Most of our immigrants come from Russia, Austria or Roumania, some of them having spent some time in England. Many of them have been assisted to emigrate by their wealthy co-religionists. The Rothschilds and Baron Hirsch have devoted immense sums to aid their suffering brethren. We subjoin an extract from a report\* which will show the countries from which our Jewish immigrants come, as well as their distribution throughout Canada:

"Labor Bureau—During the year just completed the arrivals from Europe, who were handled by this branch of our activity in conjunction with the Relief Committee, numbered as follows: Men, 2,412; women, 468; children, 785; total, 3,665.

\* Figures supplied by Rev. S. B. Robold, Toronto.

\* Forty-third Annual Report for year ending October, 1906, Baron de Hirsch Institute and Hebrew Benevolent Society, Montreal.

## Strangers Within Our Gates

"The nationalities of the new arrivals were:

	Men	Women	Children
Roumanians.....	39	12	23
Austro-Hungarians.....	26	9	19
Turkey and Palestine .....	11	1	..
Germans .....	14	..	..
English (through B. of G. and R. J. Com.) .....	108	19	27
English (unassisted) .....	43	14	39
French .....	3	..	..
Russians .....	2,168	413	677
Total .....	2,412	468	785

"The people were distributed as follows:

Toronto, Ont.....	133	New Liskeard, Ont...	22
Liverpool, N.S.....	30	Cobourg, Ont.....	10
Port Arthur, Ont.....	19	Farnham, Que.....	34
Sudbury, Ont.....	14	Saint Therese, Que...	15
Port Hope, Ont.....	22	Sydney, N.S.....	94
Brantford, Ont.....	26	Winnipeg, Man.....	60
Algoma, Ont.....	26	Woodstock, Ont.....	5
Lachine, Que.....	64	North Bay, Ont.....	5
C. P. Railway Con- struction .....	15	Guelph, Ont.....	18
Collingwood, Ont...	52	Hyslop, Ont.....	34
Shelburne, N.S.....	56	Rossland, B.C.....	10
Sault Ste. Marie, Ont.	47	St. Anne's, Que.....	23
Black-Lake, Que.....	27	(Left to join relations in United States) ..	160
Carleton, Ont.....	24	Total .....	1,045

"The remainder who were able to work have been placed in different occupations in this city (Montreal)."

What brings the Jews in such large numbers to Canada, for this migration is only the latest of a long series? We must briefly trace their history and condition in Europe—sufferance the

## The Hebrews

badge of all their tribe—driven from one country to another.

England was the first to expel the Jews <sup>The Jews in Europe</sup> (1290), France followed a century later (1395), and Spain and Portugal two centuries later (1492 and 1495). But in Germany and Russia they found no rest, and were forced to flee to Poland. The division of Poland again placed the majority of them in Russian territory. In 1881 began the terrible persecutions which have again driven them forth in search of a home.

Hall thus summarizes conditions in Europe: <sup>The policy of Russia toward the Jews</sup> "The general policy of Russia is to restrict the Jews within a circumscribed territory, including what was formerly the kingdom of Poland and certain contiguous western provinces. This, known as the Jewish pale, was first established in 1786. In 1897 the number of Jews in the Russian Empire, according to the census, was 5,189,401; of these 1,316,576 were in Poland, and 3,607,373 were in Russia. A few specially favored classes, amounting to a small percentage of the total, are allowed to reside outside the pale. Under the 'May Laws,' often mentioned in this connection, enacted in 1882, all the Jews, except those who could prove a right to residence in small towns and villages, were obliged to move into the large towns. The 'May Laws' have thus created the Ghetto conditions in Russia, and have caused much of the Hebrew emigration since they were passed. The congestion

## Strangers Within Our Gates

in the cities and large towns has resulted not only in disease, but in overcrowding industries and lowering the standard of living. These results are intensified by the fact that only a few occupations are open to the Jews, and that public works, including transportation and its branches, are entirely closed to them. Roumania was created a kingdom by the Treaty of Berlin, which especially stipulated for the complete civil and religious liberty of the Jews. The Roumanian Government, however, has since surpassed even the Russian in its oppressive laws."

"Oppressive laws." Think what they mean! "In Russia to-day the Jew is not permitted to foreclose a mortgage, or to lease or purchase land. He cannot do business on Sundays or Christian holidays; he cannot worship nor assemble without police permit; he must serve in the army but cannot become an officer; he is excluded from schools and universities; he is fined for conducting manufacturing and commerce; he is almost prohibited from the learned professions—the Government and the army join with the peasants in what is truly a national uprising."—Hall.

The Jews  
differ

In one sense a Jew is a Jew all the world over, yet Jews differ widely. Through the long centuries they have been greatly influenced by their environment and intercourse with other peoples. A Spanish, a German and a Polish Jew might be thought to belong to entirely different

## The Hebrews

racés. "That which makes the Jew a peculiar people is not the purity of his blood, but persecution, devotion to his religion, and careful training of his children. Among the Jews from Eastern Europe there are marked intellectual and moral differences. The Hungarian Jew, who emigrated earliest, is adventurous and speculative; the Southern Russian, upon whom the riot first broke in 1881, keeps none of the religious observances, is the most intellectual and socialistic, and most inclined to the life of a wage-earner; the Western Russian is orthodox and emotional, saves money, becomes a contractor and retail merchant; the Galician Jew is the poorest, his conditions at home were the hardest, and he begins American life as a pedlar. These are the main characteristics as recognized by the Eastern Jews themselves. That which unites them all as a single people is their religious training and common language."—*Dr. Allan McLaughlin.*

In view of such differences we must be on our guard against making general statements, or regarding them as of universal application; yet the large majority of Jews possess many characteristics in common.

First of all, perhaps, is the power of "getting on." They come here wretchedly poor, and yet in some way they exist and make money. They are not strong physically, yet the death rate among them is low. They are often housed in

## Strangers Within Our Gates

The power of  
"getting on"

crowded tenements, and yet observe certain sanitary precautions that save them from many of the diseases that attack others. The majority are disinclined to do hard manual labor, yet are most industrious and make a living where others would starve. They may be miserly along some lines, and yet they are most generous in helping one another. There are few Jewish applicants for public charity. They care for their poor through their own charitable organizations. It is a far cry from the Jewish pedlars or sweatshop tailors to the money-barons who control the world's finances, yet the same keen business instincts are common to both, and to all the grades that lie between. Though, economically, largely non-producers they are by no means parasites, but are destined to play a prominent part in our commercial life.

An intellectual  
people

Again, they are an intellectual people; many of them are not well educated, but this has been their misfortune, for no people more highly value an education. The great majority of the men, at least, read Hebrew, which is the written language. Often this has been taught by father to son. Many have a good knowledge of the Hebrew Scriptures and of the Talmud. The greater number speak Yiddish, "a jargon without syntax, conjugation or declension." Its basis is sixteenth century German with the addition of Polish and Hebrew words and suffixes.

The first task on arriving in the new land is

## The Hebrews

to acquire a knowledge of English. This they quickly accomplish as they are wonderful linguists. It is almost pathetic to see old men, after their day's work, coming to night school to read from children's primers; and this is not merely that they may do business, for at once they plunge into all kinds of intellectual activities. They are omnivorous readers. Our librarians tell us that the young Jewish people patronize the public libraries more than any other class. They establish literary societies, social and dramatic clubs and political associations. They glory in their literary traditions. The following extract from a recent Jewish lecture, given in Toronto, recalls to our minds the place of the Jewish people in the world's history, as well as reveals to us the ideals which they constantly keep before them:

"We cannot realize what the Jews have done for the progress and the enlightenment of the world, until we imagine their work taken away, and know the vacuum that would be left. Science would become bald and ragged, some of the brightest jewels would drop from the crown of literature, and the fairest garments would be shed from the shoulders of art.

"The Jewish race has given the brilliant Halevy and the versatile Heine to poetry, Maimonides and Spinoza to philosophy, Mendelssohn and Meyerbeer to music, Israels and Mosier to painting, Antokolski and Ezekiel to

Wonderful linguists

What the Jewish race has contributed to the world's progress



## Strangers Within Our Gates

sculpture, D'Israeli and Zangwill to literature, Marx and DeBloch to political economy, Lombrosi and Nordau to sociology, Sylvester and Jacobi to mathematics, Goldschmidt and Herschel to astronomy, Benfey and Ollendorf to philosophy, Neander and Edersheim to history, and thousands of others who by their genius in every walk of life and every field of human endeavor have elevated and ennobled humanity while reflecting lustre on themselves."

Almost driven  
to despair

Many of our immigrants from Russia and Roumania are Socialists, some of them of the most extreme type. This seems rather strange, as naturally the Jew is individualistic. But the intolerable conditions that exist in Eastern Europe have driven them almost to despair. Socialism has come as a gospel, and they have welcomed it with almost religious devotion. Some of them have preached anarchy. But here, conditions are so different that the extremists cannot secure a large following, and the general tendency seems to be to adapt themselves to actual conditions and take an active part in the political life of the country.

Religious  
conditions  
and progress

In religion there have been great changes, and greater are anticipated. The first synagogue in Canada was organized in Montreal in 1768. The members of the congregation were descendants of the exiles from Spain and Portugal. Later came English and German Jews, who now predominate, but the ritual used is still the Por-

## The Hebrews

tuguese. In 1846 German and Polish synagogues were established. In Toronto, the Holy Blossom Synagogue was established in 1865, and has become the centre of numerous benevolent and literary associations. Synagogues are now found in nearly all the cities of Canada. These organizations are nominally under the jurisdiction of the Chief Rabbi in England, but in many ways they are quite independent. In different synagogues not only does the ritual differ greatly, but the teaching is almost as diverse as that in various Christian churches. Among the Jews, as among others, there are the conservatives and the progressives. The tendency in Canada and in the United States is toward liberalism. In many ways the Christian Church is influencing the Jewish synagogue. Many Jews bemoan the fact that the young people are drifting away from the synagogues; they are not becoming Christians, but atheists or secularists. Too often the situation is summed up in the remark of a Jew, "My father prays every day, I pray once a week, my son never prays."

Alas, this is the most serious danger which besets our immigrants—the loss of the old faith in the new land.

Naturally religious, temperate, home-loving, intelligent, industrious and ambitious, the Jew is bound to succeed.

### XIII.

#### THE ITALIANS.

An Italian! The figure that flashes before the mind's eye is probably that of an organ-grinder with his monkey. That was the impression we first received, and it is difficult to substitute another. Italian immigrants! The figure of the organ man fades away, and we see dark, uncertain figures, and someone whispers, "The Mafia—the Black Hand."

50,000  
Italians in  
Canada

Soft Italian airs, Italian landscapes! Not for a moment do we connect such ideas with Italians. Garibaldi and Mazzini—what have they to do with "dirty Dagos"? Of few peoples have we so many unreconciled, detached ideas. Rome, Naples, Venice, Milan—these cities we know, but their citizens are strangers; and yet there is no people whom we should know better. More Italians are coming to the United States than any other class of immigrants. In Canada, of all our non-English immigrants the Italians stand second. Surely we cannot afford to remain ignorant concerning them. In 1901 there were only about 10,000 Italians in Canada. Now there are 74,000 and the stream is only starting to flow in our direction. Two hundred thousand a year leave Italy, yet so prolific is the race that the popula-

## The Italians

tion continues to increase rapidly. With the tightening of immigration restrictions by the United States, there will be a tendency for the Italians to crowd more and more into Canada.

To understand the Italian we should remember his history—Ancient Rome, the Holy Roman Empire, Mediæval Italy, the decadent Italian states, and now, Modern Italy arising from its ashes with new life. No one can visit Italy or study its conditions without being impressed with its wonderful vitality and the remarkable progress that has been made in recent years. Italy is by no means a nation of the past; her people have not yet entered into their own.

Italy is not a  
nation of the  
past

Here, again, we must distinguish between Italians of various districts. Dr. Allan McLaughlin says: "In considering Italian immigrants it is necessary to recognize the differences existing between Northern and Southern Italians. The Northern Italian is taller, often of lighter complexion, and is usually in a more prosperous condition than his brother from the south. The Northern Italian is intelligent, can nearly always read and write, and very often is skilled in some trade or occupation. He compares favorably with the Scandinavian, or German, and his desirability as an immigrant is seldom questioned. He usually leaves Italy through the representations of friends in this country, and therefore comes here with a definite purpose, and is not at the mercy of a 'padrone.' On the

The Northern  
and Southern  
Italians

## Strangers Within Our Gates

other hand, the Southern Italian, short of stature, very dark in complexion, usually lands here almost destitute. His intelligence is not higher than one could imagine in the descendant of peasantry illiterate for centuries. He can seldom read and write, and invariably is an unskilled farm laborer. He has little money, often has no definite purpose, and naturally must depend on someone who speaks his language. In this way he falls into the hands of the 'padrone.'" (The padrone, it may be said, is a sort of middleman who acts as contractor and banker, and often contrives to "fleece" his poor, ignorant fellow-countryman.) The padrone system has been broken up in the United States, but it is said that the employment agents and others often take advantage of the newly-arrived immigrant.

The immi-  
grants from  
the Neapoli-  
tan zone

The Southern Italians should again be divided into several classes, with fairly well-defined characteristics. Brandenburg says that dishonesty is the prevailing feature of the "Neapolitan zone." Most of the diseased and criminal Italians, who have given their compatriots such an unenviable reputation in America, have been shipped from Naples by the police authorities. In the "Roman zone" the Church and the State, as institutions, have dominated everything. The people are now reacting against the evils of these systems. "Political and religious scepticism is growing to be as dangerously common among the poor people, in and about Rome, as

## The Italians

it was in France early last century." In the "Heel and Toe"—or extreme south—poverty and taxes almost sum up the situation. In Sicily, Brandenburg finds an almost ideal picture of rural life.

In Canada we have immigrants from all parts of Italy. The majority come from the south; many of these from Sicily. We have no carefully classified statistics, but what is true of the United States is probably, in a general way, true of our immigrants. Over 80 per cent. are from the south; over 80 per cent. are between the ages of 14 and 45; almost 80 per cent. are males, and 80 per cent. are unskilled laborers. The Italian laborer represents the Italians who are coming to Canada. Many have been accustomed to fruit-farming at home, and take up some kind of fruit business here. Few go into farming, though they have often excellent gardens. In the cities there are a few barbers, tailors, stonecutters, etc., but the great majority belong to the pick and shovel brigade, and are doing rough work in the new land. But the Italians are quick to learn, and many soon find places in factories and business establishments.

Where our Italian citizens come from  
80%?

In Montreal there are 12,000 Italians; in Toronto, 7,500; in Winnipeg, probably 2,000. Great numbers are employed on railway construction. When we ride in comfort over our great transcontinental lines we sometimes forget

Italians in crowded districts in the cities

## Strangers Within Our Gates

that many a poor, unknown Italian lies buried in the "dump." The most serious difficulties with the Italians are found in the congested districts of the cities; here they help to create slum conditions. They are miserably poor when they arrive; the majority are anxious to save money to send home to bring their families. High rentals drive them into crowded, unsanitary tenements. Many Italians, unaccustomed to city life, do not know how to make the most of the poor accommodations they have; so there come filth, disease and crime. Too much, perhaps, has been made of the criminal instincts of this people. A few crimes of violence have given a false estimate of the character of the Italian. Jacob Riis says: "With all his conspicuous faults, the swarthy Italian immigrant has big redeeming traits. He is as honest as he is hot-headed. There are no Italian burglars in the Rogues' Gallery; the 'ex-brigand' toils peacefully with pick-axe and shovel on American ground. He may occasionally show, as a pick-pocket, the results of his training with the toughs of the Sixth Ward slums. The only criminal business to which the 'father' occasionally lends his hand, outside of murder, is a bunco game, of which his confiding countrymen, returning with their hoard to their native land, are the victims. The women are faithful wives and devoted mothers. Their vivid and picturesque costumes lend a tinge of color to the otherwise dull mon-

## The Italians

otony of the slums they inhabit. The Italian is gay, light-hearted, and, if his fur is not stroked the wrong way, inoffensive as a child. His worst offence is that he keeps the stale beer dives."

The Italians are industrious, and rarely <sup>Industrious and temperate</sup> become a charge on the public. They are temperate, though they are in danger of substituting beer for the light wines to which they are accustomed. Family morality is high. They sometimes think lightly of truth, and yet rarely tell deliberate lies.

Sixty per cent. are illiterate, but the children are quick and ambitious. The following bit of conversation, overheard and recorded by Brandenburg, illustrates the Americanizing process and its dangers: "Said the mother in very forcible Tuscan: 'You *shall* speak Italian, and nothing else, if I must kill you; for what will your grandmother say when you go back to the old country, if you talk this pigs' English?' 'Aw, gwan! Youse tink I'm going to talk Dago 'n' be called a guinea? Not on your life! I'm 'n American, I am, 'n' you go way back 'n' sit down.'" Incidentally, it may be said that such an attitude is too common on the part of immigrant children. They grow to despise their parents who cannot speak English and who maintain their old-fashioned garb and customs. The ensuing loss of parental control is responsible for much of the juvenile crime among foreign children.



## Strangers Within Our Gates

Anxious to  
make money

So far the Italians have taken little interest in political affairs, though many of them have become naturalized. Their dominant idea is to make money. They are far from clannish. Indeed, they have little *esprit de corps*, and jealousy often divides Italian communities. On the other hand, they are open to good influences. Institutional work in the Italian quarter has generally been successful.

The Italians are nominally Roman Catholics. The women occasionally attend church, but the men have escaped from its influence. The whole tendency is toward absolute religious indifference. With the young people this passes into scepticism.

So far most of our Italian immigrants have come through the United States. It is very probable that direct communication between Canada and Italian ports will soon be established. Then, as information about Canada is being widely circulated, we may expect a still larger influx.

## XIV.

### LEVANTINE RACES.

There are probably nearly 10,000 people who come from the shores of the Eastern Mediterranean. Most of them have come to us within the last few years, and they constitute one of the least desirable classes of our immigrants.

First, we have a few Greeks. They generally <sup>The Greeks</sup> keep restaurants or fruit stalls or boot blacking establishments. Even in Canada, it is said, they are often under the control of padroni—that is, men who have brought them over and control their earnings.

More numerous are the Turks, 1,200 of <sup>Turks</sup> whom have come during the past seven years. They are mostly pedlars or shop keepers, selling rugs and Eastern fancy goods and trinkets.

About the same number of Armenians have <sup>Armenians</sup> come to Canada, and are engaged in similar work. A few are more independent and ambitious, and push out into other lines, but they are physically incapable of hard manual labor. This people belong to a primitive branch of the Christian Church, and are glad to escape the oppressions of a government that is little better than organized robbery, and permits, if it does not encourage, the most horrible atrocities.

Most numerous of all are the Syrians, of <sup>Syrians</sup> whom there must now be six or seven thousand

## Strangers Within Our Gates

in Canada. The majority of them have come from Mount Lebanon, a little independent territory which the Christian powers protect against the "unspeakable Turk." The greater number belong to the Greek Church, or the Maronite branch of the Roman Catholic Church, though many of them have come under the influence of Protestant missionaries. By occupation they are chiefly small traders and pedlars. Many of them become quite wealthy. Recently, in Winnipeg, we have had the formation of a Syrian Liberal Club and a Syrian Conservative Club.

Whelpley says of the Syrians and Armenians: "In the country of their adoption they usually become itinerant merchants or factory hands. They are generally of a most undesirable class; and, while not vicious, their intellectual level is low. There are exceptions to this rule, but not in sufficient numbers to remove from this immigration movement the bad reputation it has attained among those brought into contact with it. The most dangerous feature is the general prevalence of contagious and loathsome diseases, some of which are difficult of detection, any one of which constitutes a serious threat to foreign communities into which these aliens are absorbed."

Syrians and  
Armenians  
need uplifting

Dr. Allan McLaughlin is even more emphatic in his disapproval of these immigrants: "The mental processes of these people have an Oriental subtlety. Centuries of subjection, where exist-

## Levantine Races

ence was only possible through intrigue, deceit, and servility, have left their mark, and, through force of habit, they lie most naturally and by preference, and only tell the truth when it will serve their purpose best. Their wits are sharpened by generations of commercial dealing, and their business acumen is marvellous. With all due admiration for the mental qualities and trading skill of these parasites from the near East, it cannot be said that they are anything in the vocations they follow but detrimental and burdensome. These people, in addition, because of their miserable physique and tendency to communicable disease, are a distinct menace, in their crowded, unsanitary quarters, to the health of the community. In their habits of life, their business methods, and their inability to perform labor or become producers, they do not compare favorably even with the Chinese, and the most consoling feature of their coming has been that they form a comparatively small part of our total immigration."

In this connection, perhaps, we ought to mention the Persians. A few are scattered through our cities, and near Battleford a farm colony was established a few years ago by Dr. Adams, a missionary. They come to escape religious persecution. It seems improbable that colonization on any large scale will be carried out, as these people are manifestly not fitted for life in Western Canada.

## XV.

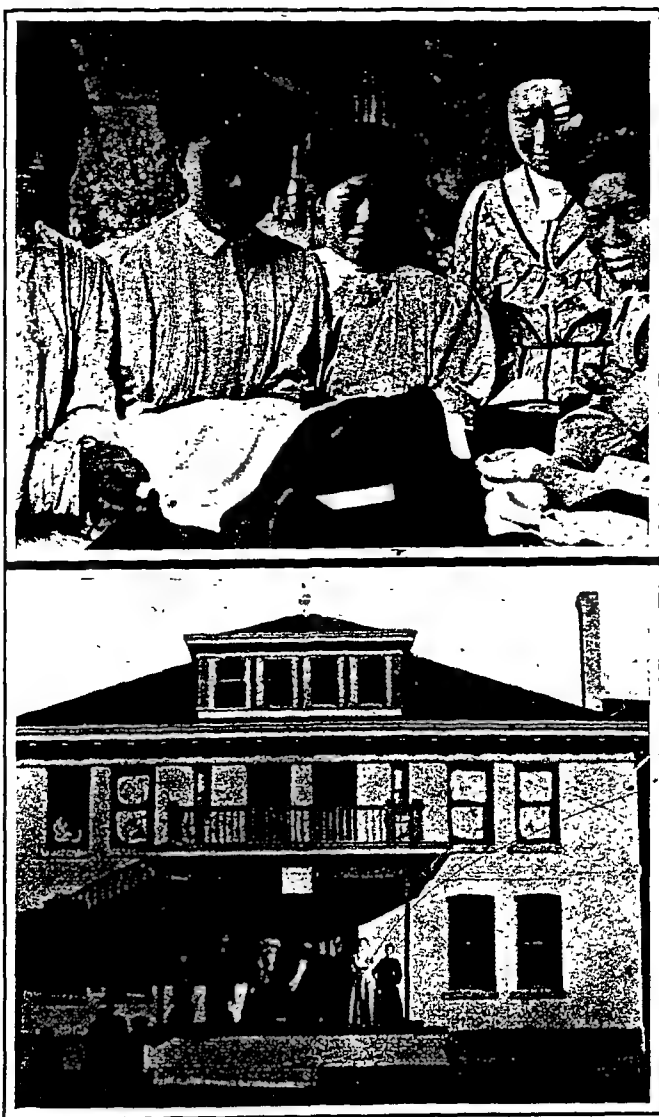
### THE ORIENTALS.

#### The Oriental immigration

British Columbia has an immigration problem peculiarly its own, and a perplexing problem it is—the Oriental question. It is difficult for the rest of Canada to really appreciate the seriousness of the problem, although it was realized to some extent when the news of the Vancouver riots of some months ago was flashed over the wires. Then, for the first time, did the East understand that there was a question in the Coast Province that could not be argued away by politicians. As long as immigration from the Orient was confined to a few odd Chinamen a year, who were quite content to do work distasteful to a white man, no particular objections were raised. It was when the Japanese and Hindus started pouring into British Columbia by the thousands that the trouble arose. During the last year and a half nearly ten thousand Japanese and from four to five thousand Hindus have entered the Coast Province.\* When it is considered that the population of British Columbia is only 250,000—not even the population of Toronto—it is not to be wondered at that the people of that province, especially white labor, took alarm at the hordes pouring in by the

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\* See Table, page 23



1. Mending day in the Chinese Girls' Home.
2. The New Home Building, erected 1903.

OUR WOMAN'S MISSIONARY SOCIETY'S WORK FOR CHINESE  
GIRLS IN VICTORIA, B.C.



## The Orientals

steamer load. If this were to continue, the millions of the far East would soon swamp the country west of the mountains. If the cities of Montreal and Toronto were to see a thousand Japanese a week landing on their docks, they would probably have more sympathy with the people of the far Canadian West.

The Oriental problem is not a new one in Canada. The Chinese, in any numbers, were first brought in when the Canadian Pacific Railway was being built, in order to work on the construction of that line when it was next to impossible to secure white labor. When the road was completed the Chinese still continued to flock in, and so a head tax of \$100 was imposed. This has since been raised to \$500. In 1901 there were about 20,000 Chinese in Canada. Since that time 11,324 are reported as immigrants. Most of them come from the populous Province of Kwang-tung, in which the city of Canton is situated; they are principally of the coolie class.

About 20,000  
Chinese in  
Canada

In the Eastern provinces the Chinaman is generally in the laundry business. There are about fourteen hundred in Toronto, nearly that many in Montreal, and about seven hundred in Winnipeg, while nearly all the towns have a few of these "Celestials." In British Columbia they are engaged in almost every kind of work, though they are found particularly in the fishing and lumbering industries. Large numbers



## Strangers Within Our Gates

work on the "ranches," or fruit and vegetable farms, and they do much of the domestic work of the province.

We append a description of Chinatown, a chapter from a splendid little book, "The Story of China in Canada," by the Rev. J. C. Speer:-

### CHINATOWN.

China in  
Canada

"Some one has said that it is not necessary to go out of our own country to visit China, for one can take a trip through Chinatown, as found in any of the Coast cities of this Dominion, and pass in the distance of a couple of blocks into conditions which are practically identical with what one would find in any of the larger or smaller cities in China proper. It is a remarkable fact that some of these quarters are situated in the very heart of the English-speaking cities, a condition which is due to the fact that the Chinese came in at a time when the early residents were about to look for new quarters, their first buildings having become either too cramped or too dilapidated for the growing and up-to-date demands of modern times. The average Chinaman comes to this country with no intention of remaining longer than the time when he can save a little cash, and therefore, as it is with many others when settling but for a brief period of time, the Chinese are in no way particular as to the locality or the character of the dwelling. The

## The Orientals

result is that while Chinatown is generally in the heart of the city it is the most unattractive, squalid and forlorn of all places one can find.

"The people who have a laudable ambition <sup>Not public-spirited</sup> to advance and beautify their city have their patience greatly tried by this eyesore, which is often surrounded by the modern buildings of business centres. On the other hand, the landlords who can rent these ramshackle places are much more difficult to move than the Chinese merchants. This condition of affairs places the Chinese who come to us at a view-point which is most unfavorable. Those who have visited China will bear testimony that art in architecture is one of the things in which China can have not a little pride, and one may well believe that but for the fact that they are here for only a brief period of time there would be a much better showing. If the people of Chinatown are not pressed by the city authorities they will take little or no interest in keeping their streets in order, so that often in dry weather the dust is blinding, and in wet the mud is thick and deep. But while on this point it may as well be said that the Chinese, as a class, are not a whit worse than many other foreigners, and we are not aware that they have suffered from diseases which are incident to insanitary conditions more than any other class of people who have come to us from European countries.

"One of the things which is striking to the

## Strangers Within Our Gates

**Absence of  
women and  
children**

visitor is the absence of women and children. A few there are, it is true, but for the most part the Chinese are transients, and such as these do not bring their families to our shores. This is a most serious matter, and one of the sound objections which may be raised to the coming in large numbers of these people. It is always a disaster for men to congregate together, whether for a longer or shorter period without the blessed influences of a home in which there are women and children. This is true of thousands who spend their years in the lumber-camps, and in the mines of the far North and West. It is a poor home indeed that is totally void of some uplifting influence, and as for the most part these Chinamen leave their wives and children in China, they are in a most dangerous and degrading environment. There are a few who have brought their families to this country—men who after they were here for a time either felt that they could not get rich in a day, or who found that this land was a better place to live in than the one from which they came. The laws, until of late, were not such as to deter a man who had lived under Chinese rule, and the earning power of two pair of hands were much greater in Canada than amidst the swarming millions of the home-land. Those who have thus settled down to live with us have shown themselves to be good citizens, or at least as good as they know how to be.

**The Chinese  
families in  
Canada**

## The Orientals

"Passing through the streets one sees the children (for there are some) at play with all the enjoyment of our own little ones. The little child has not the dull, stolid countenance of the father, but with bright, black, sparkling eyes they scurry out of the way of the white visitor, showing thus early that they have learned the bitter lesson that they are strangers in a strange land. It is pleasing to hear words of our own tongue from these little strangers, and one is reminded that some of them are as much Canadian as are we of Anglo-Saxon speech. Here and there one meets the tottering form of a woman, picking her way to the house of a neighbor. She is the victim of a custom which has been an unmitigated curse to millions of little children and women in the Celestial Empire—that of foot-binding. These women are dressed most artistically, according to the ideals of the fashion-plates of the Chinese; tiny shoes, most beautifully embroidered, with the sole tapering almost to a point, so that the foot rolls as on a rocker as the wearer walks on the solid sidewalk, the lower limbs encased in silk leggings, a short skirt and a silk quilted smock complete the costume.

"The Chinese ladies wear no head covering, but seem to find their chief pleasure in the most elaborate toilet. Their blue-black hair is done up so that it will remain for many days. It is decorated with beads and combs, but no hat is ever

The women  
and children  
in the streets

No hats for  
ladies

## Strangers Within Our Gates

worn under ordinary circumstances. The weather may be bright or stormy, cold or hot, but none of these conditions could induce the Chinese woman to patronize the milliner. The parasol or umbrella takes the place of the American hat, and the crowning ornament of women is in this way shown to the best advantage.

Chinese shops

"Passing the windows one sees the cobbler at work on the paper-soled shoes, using the most primitive implements for his work. Next door will be the butcher of the town, who sells to all and sundry from the animal which has been roasted whole in his great oven. This saves the necessity of every cook in the town cooking a small piece for each meal. Then one comes to the bric-a-brac dealer, and is bewildered by the accumulation of thread, needles, matches, punk-sticks, red paper, bird-kites; tumbling toys and fire-crackers; but time and space would fail me to write down all that John the merchant has in his little corner store for the curio hunter or for his fellow countryman.

Vegetables  
imported and  
home grown

"The vegetable store may be next, and one is puzzled at the variety of strange foreign vegetables for sale. Some of them are imported, and some are grown in our own soil—long roots like those of the golden or white pond lily; turnip-like roots, peculiarly formed cabbages, and a preparation of what is known as bean-curd, which may or may not be toothsome and nutritious to a Canadian system. Near by is the

## The Orientals

dealer in fine silks, and here comes the temptation of the visitor, for the texture, colors and designs are such as to attract a connoisseur in such lines. The artistic quality of the Mongolian mind needs no argument when one has witnessed the needle work and art designs which are the product of China. One thinks of the long months and even years it has taken to accomplish the task of such embroidery.

"As we wander through Chinatown we come across the theatre, where the Chinaman finds much of his amusement. We have been told that no woman is allowed to take part in the drama, but where the *role* demands female characters men are provided to fill the place and play the part. This is the outcome of that pseudo sacredness with which the Orientals assume to regard the persons of their women. The plays which are most popular are those which have to do with the history of the nation and the events which have given rise to important epochs. To the ordinary listener it is one tumult of conflicting sounds, and even to those who understand the language it is generally one vast incoherency.

"Passing an uncurtained window one sees a dozen men around a great dish of boiled rice, and with a dexterity which is positively bewildering these clumsy men are feeding themselves with chop-sticks. It is as near to the proverbial 'supping gruel with a knitting needle' as it is

## Strangers Within Our Gates

possible to get. It is not true, as most of our vegetarian friends assert, that rice is the only food these people eat, for anyone who has had to do with the Chinese knows well that they consume large quantities of fish, fowl and pork. The latter is their staple meat diet, but no people we have ever met are more willing to pay outside prices for fowl for table and sacrificial use than are they. They are by no means vegetarians, as so many people believe, but they can live on rice exclusively when it is necessary so to do. Speaking of the food of these people we remember that they are the world's greatest tea drinkers. On the counters of the stores, over a little charcoal burner, the teapot is kept ready for the cup of tea either for personal friend or customer. Perhaps this is the explanation of the fact that while these people live in the most insanitary squalor, they escape many of the diseases with which those more scrupulous are smitten. They seldom drink raw water, and it is believed that this prevents the taking of those diseases which are communicated by the use of impure water.

Holiday  
Luxuries

"One of the most interesting places to be visited in Chinatown is that of the confectioner. The making of confections is a fine art with the Chinese, for they are, above all others, lovers of the sweet and toothsome. The great days, such as Chinese New Year, are times when the people expend large sums on sweetmeats and sugar productions, with many kinds of dried fruit and

## The Orientals

nuts. Many of these are not as palatable to the Canadian as to the Chinese; but there is no way to account for human tastes, and we may be well satisfied if they are happy. What numbers of things one misses from these places without which we think we could scarcely live! The baker and milkman never call at the home of the Chinese housekeeper. The house furnishings are of the most meagre kind, and this seems to be the case among the well-to-do people as well as among the poorer classes.

"Perhaps among all the memories which follow the visitor none will cling so long as that of the odors, which are so numerous that one becomes bewildered as to whether they are good, bad or indifferent. Someone has described a Chinese smell as 'a mixture and a puzzle, a marvel and a wonder, a mystery and a disgust, but nevertheless a palpable fact.'

"The cause for all this, it appears, is found in the fact that the opium smoker is not far away, and the other smells, better and worse, filtering through this most abominable stench, produce effects not to be obtained otherwise. Another memory which one will carry from Chinatown is that of the sounds, which are ever to be heard day or night, from the outlandish fiddles and the booming of the worshippers' drum, together with the dulcet tones of the tongueless bells. The screech of a Chinese fiddle, or a number of them, is not just like any sound known to the

The smells  
and sounds of  
Chinatown



## Strangers Within Our Gates

ears of men, and the booming of the drum smites upon the ear with that dull monotony that breeds an unspeakable dread. But over against these we must place the sound of the bells which are touched by the soft hammer in the hands of the Confucian worshipper. Soft and liquid are these notes, like spirits lost among the discord of the drums and fiddles, and the memories of these tones heal the wounds of the harsh rasping of the other instruments. Heathenism as found in China, and transplanted to our own land, has neither sweet odors nor sweet music, with the one exception of the tongueless bells.

The bill-boards are eagerly read

"The dead walls are the places for the announcements of the various society meetings, and the notices are in the form of a red strip of paper upon which stand out the curious Chinese characters. Several societies have their headquarters in every Chinatown. Before these billboards there is to be found a crowd of people reading not only the notices of meetings of secret societies, but also many other items of interest which the writers keep posted for the information of the people. They have few, if any, books and no newspapers, and they read and discuss the notices by the hour.

Chinese are sociable

"It is evident that the social instincts of the Chinese are highly developed, for one cannot walk the streets of their towns without encountering groups of men everywhere engaged in

## The Orientals

conversation, and often in the excitement of good fellowship. One of the most pleasing sights to be witnessed is the attitude of the fathers to their sons, where the family has been established in this country. The affection of a husband for his wife is a quantity which is mostly wanting, but his whole affection seems to be placed on his little sons, and this may in some way account for the obedient reverence of the sons for the father, so that as long as he lives he remains true, and after the parent is dead the son becomes a worshipper at his shrine.

"The Chinaman seems to think his love should be lavished upon his son that he may offer the proper devotion and sacrifices after he himself has departed this life. This is one of the few bright spots in the heathenized nature of the Chinaman. It is true that there are exceptions to this rule, but few husbands among the Chinese seem to think of the wife as higher than a chattel which it is convenient to have. The story is well authenticated by a medical missionary, who called to see a woman who was very sick in a miserable shed, with the rain dripping down upon the fever-stricken creature. The doctor appealed to the husband to provide a better place for the sufferer or there would be little hope of her recovery; but the husband declared that the only dry place was the other shed in which he sheltered his ox, and if it were to be turned out and get wet and die, he would

The sons in  
a Chinese  
family

## Strangers Within Our Gates

have to buy another, but if his wife were to die it would cost him nothing for another. The missionary declared that there were many million women in China who were married to men who were not a whit better than this one. But, as we have said, the love of little children still burns in the breasts of the fathers, and this is a flame which the Christian religion feeds till it spreads to the whole nature of the darkened heathen.

Transplanted  
heathenism

"One cannot leave Chinatown without seeing the Joss House. Victoria, B.C., has two or three, and they stand for heathen worship transplanted to this Christian land. It is worth while for those who affect to care nothing for the Christian church to spend a while in one of these dreary places, that they may feel how far above and beyond this kind of worship is the baldest kind of congregational service in a Christian church. An outer court, which has at its entrance a few smoking, ill-smelling punk-sticks; an aged caretaker who, with the utmost politeness, admits the visitors, many of whom are not over-considerate of the feelings of the 'heathen Chinees'; into a large square room, which is shrouded in semi-darkness and filled with the vile odor of the incense which is ever burning or smouldering on the altar, you are conducted. The place is decorated with the colors of the dynasty now on the throne, and the peacock feathers are in evidence. The people are

## The Orientals

well schooled in honoring the reigning monarch. Long strips of red and yellow paper hang from the walls, on which are written prayers or words which indicate that they are for the payment of a peace-offering to the demons. On the side of the room, directly opposite the entrance, is a flue or open fireplace, and by the side of it a drum. The worshipper lights his prayer paper, and as it burns the draught of the flue carries it out of sight to the demons which await the offering. To attract their attention the drum is beaten, and its mournful notes awaken strange feelings in those who hear it for the first time in the gloomy precincts of this idolatrous temple. Turning away from the flue one faces the prayer mat upon which the devout Confucian falls, and to which he bows his forehead with many genuflections. In his hands he holds two half-round pieces of wood, in the form of split beans. If he is offering prayers for prosperity in the next cargo of rice or tea, he will, after offering his sacrifice in the form of a swine or a fowl, let fall these prayer sticks, and on the particular way they rest on the mat depends the answer to his supplication. If the answer be unpropitious he may repeat again and again till the sticks fall in the fortunate form; then he is satisfied.

"A moment's observation touches one with the pathos of the whole performance, for the sincerity of the heathen none can doubt, but the childishness of the matter is saddening to those

The  
Joss House

## Strangers Within Our Gates

who have learned the better way. On an elaborately carved and gilded altar is the offering to the god or Joss. As intimated, it may be a swine roasted whole, or fowl; it may be tea or some other decoction as drink; but we have never seen the altar without a sacrifice on it in the many times we have been in these places. In a dark recess immediately behind the altar is the god, in the form of a most repulsive Chinese figure, with long black beard. Nothing can exceed the malignant expression of this idol as his dark features are illumined by the light which flickers from a crystal cup suspended in front by an invisible cord. The shrine is decorated, as are the other parts of the place, with much paper and feathers, which are covered with dust and cobwebs; and the odor of burning punk-sticks and smell of the half-roasted meat make the visitor feel that a charnel house is not far away. Depression of feeling to those who visit such places is an almost universal experience, and one there for the first time realizes the delights of worshipping in the Christian forms, where congregations gather as friends, and where to the power and sympathy of numbers are added the inspiring themes of sacred praise and sermonic instruction. The Joss House sees no congregation, hears no song of praise, and no inspiring discourse which lifts the thought and heart to better things for time and eternity, but gloom and uncertainty attend the solitary wor-

## The Orientals

shipper through all. Who that has 'tasted of the good gift of God, and the powers of the world to come,' can withhold pity for a brother redeemed who thus bows down to demons?

"The funeral customs of the Chinese are <sup>Funeral customs</sup> peculiar. One of the most prized gifts that a child can bestow on a parent is a coffin. These may be received at any time in life, and many have stored the coffin in the home for years. On the other hand death has a terror of which we know nothing for the Chinese mind. The upper air being full of demons, who await the death hour, it is believed that the dying one should not be kept in the dwelling, but in some outhouse. This is a precaution against an invasion of these malignant spirits. On this account, instead of the patients passing away among the friends in the home, they are taken to some place where they may escape the notice of these denizens of the upper air. When a person of note and wealth is to be buried, the day is one of the greatest excitement, and large amounts of money have been spent in this country at such a time. At one funeral which took place in the city of Victoria, the street was laid with several platforms, on which was an abundance of many kinds of confectionery and other foods.

"The secret orders to which the deceased <sup>Hired mourner</sup> belonged were out in full regalia, with banners and drums, and for hours the funeral services

## Strangers Within Our Gates

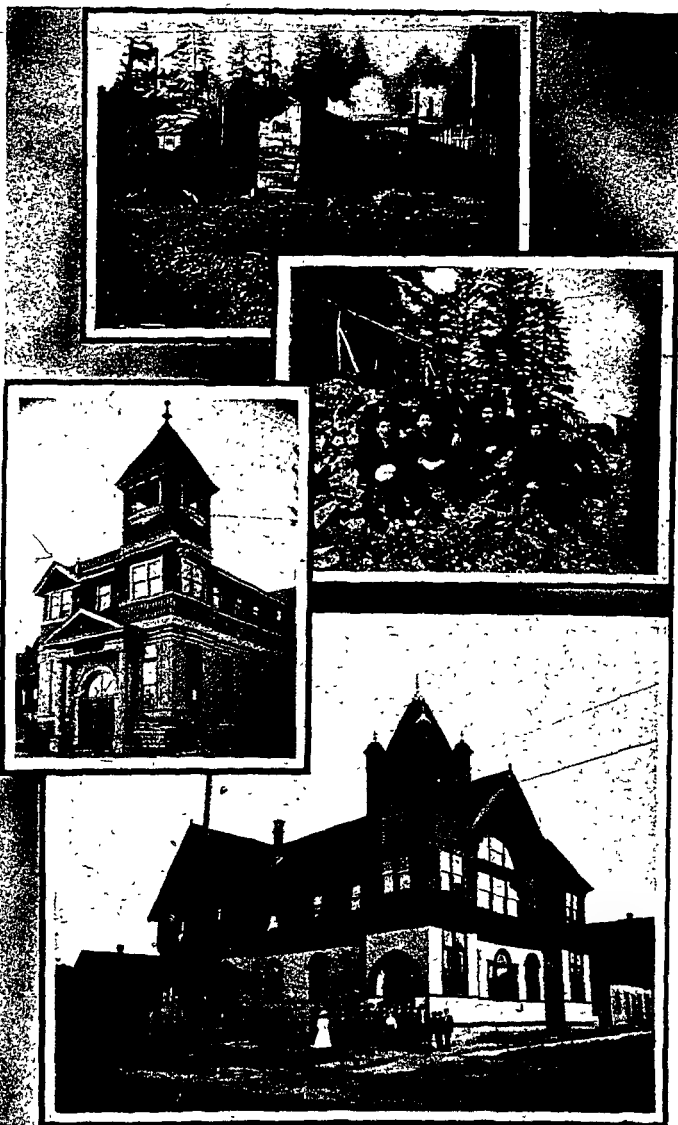
went on in the open street. The priests were dressed in robes of white, and went through numerous ceremonies and offerings of prayers. The funeral cortege was followed for a distance by hired mourners, men dressed to resemble women. Their pig-tails were combed out, and the long black hair, dishevelled and falling to the ground as they bowed down in their assumed grief, made up a scene which was pathetic in the extreme.

Deceiving  
the demons

"After the coffin came the attendant whose duty it was to scatter the 'cash-paper,' which was to deceive the demons who were after the soul of the departed. The red strips of paper, which were scattered all the way from the house to the grave, were a sort of bogus money which for the time being kept the demons back. When the grave was covered the sacrificed swine was placed upon it as an offering and safeguard. We have been told that in the early days in British Columbia the offering at the grave was left there, but finding that the Indians, without compunction, made a feast of the sacrifice, the Chinese concluded that it was as well for them to bring it home for the same purpose, and this rule is now followed. In all this we behold the tremendous struggle of these dark-minded heathen to get free from the terrors of evil in the world, and ever without finding the way."

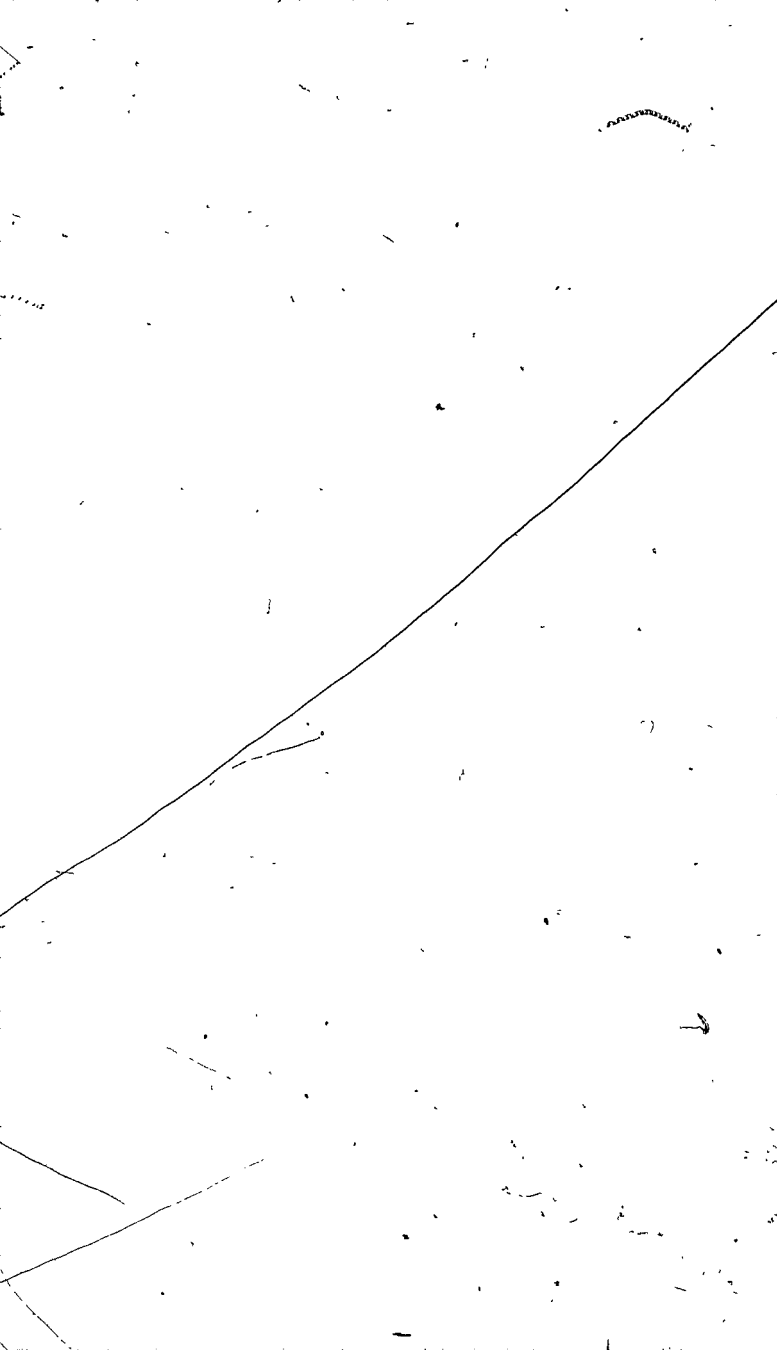
The Japanese  
in British  
Columbia

The Japanese question is a more recent one than the Chinese. It is more serious, from the



1. Japanese mining camp on Queen Charlotte Islands, B.C.
2. Japanese mine owner (Christian) and miners, Queen Charlotte Islands, B.C.
3. Chinese Methodist Mission, Vancouver, B.C.
4. Japanese Methodist Mission, Vancouver, B.C.





## The Orientals

fact that Japan is an ally of Great Britain, and a Japanese is not content to remain a hewer of wood or drawer of water, but crowds into all lines of industries, and competes—and successfully, too—with the white man. It is said that the British Columbia fishing business is now almost entirely in the hands of the little brown men. The latest development is the proposed establishment of a farm colony in Southern Alberta. The majority of the recent arrivals have come from Hawaii, not direct from Japan. The Mikado's Government has promised the Dominion authorities that the clause in the treaty in regard to emigration to Canada will be strictly enforced. By this clause only six hundred a year are allowed to enter the Dominion; these must have passports, and no Japanese are allowed to enter except direct from their native land. This, it is hoped, will stop the influx from the Hawaiian Islands, and prevent an inundation such as threatened British Columbia during the fall of 1907.

As for the Hindu problem, it is the most recent and in some ways the most difficult of all, for the reason that the Hindu is a British subject, and many of those who have arrived during the past year have been veterans of the British army, proudly wearing medals of honor. To bar them out, as British Columbia endeavored to do by means of the Natal Act, which calls for an educational test, might, as can

Our fellow  
Britishers,  
the Hindus

## Strangers Within Our Gates

be readily seen, easily precipitate trouble in restless India. The uneasiness of the people of British Columbia, face to face with the possibility of the hordes of the Indian Empire swarming in upon them, can be readily imagined. The immigration of the Hindus rests a great deal upon the encouragement they get from the transportation companies. As these are now apparently endeavoring to discourage such immigration, it is expected that it will dwindle down without drastic measures.

Sikhs from  
the Punjab

Most of the Hindus who have come to Canada are Sikhs from the Punjab. As to the caste, they are said to be a mixture of Kshatrigas and Sudras. Physically they form a great contrast to the Chinese and Japanese; they are tall and gaunt, with dark skin and black hair, and their features are clear-cut. They appear intelligent, and their military bearing impresses one favorably.

The Hindu is a rather picturesque figure. When he arrives his dress consists of an undergarment, a pair of scanty pantaloons, and probably an old military coat; but he gradually adopts the Canadian costume, retaining his turban. The effect is often decidedly grotesque. So far the Hindus have been employed only in the lowest kinds of manual labor. They are very slow, and do not seem capable of hard, continuous exertion. Their diet is light, and, physically, they are not adapted to the rigorous climate of Canada.

## The Orientals

Owing to his peculiarities, the Hindu cannot work with men of other nations; indeed, only with Hindus of his own caste. He must prepare his own food, and that of a particular kind. Opinions differ as to the cleanliness of these Sikhs. They have certain religious ablutions, about which they are very punctilious, but since coming to this country they have lived herded together in the most wretched fashion. Poor people! This may have been their misfortune, rather than their fault. But their standards of living and manner of life and thought are far different from ours. However estimable they may be in India, they are sadly out of place in Canada.

Certain objections hold good with regard to all these Eastern peoples. It is true that they may be able to do much of the rough work, for which it is difficult to secure sufficient white labor; but where they enter, the whites are out, and out permanently. They constitute an entirely distinct class or caste. They have their own virtues and vices; their own moral standards and religious beliefs. The Orientals cannot be assimilated. Whether it is in the best interests of Canada to allow them to enter in large numbers is a most important question, not only for the people of British Columbia, but for all Canadians.

## XVI.

### THE NEGRO AND THE INDIAN.

Our negro  
population  
20,000

Neither the negro nor the Indian are immigrants, and yet they are so entirely different from the ordinary white population that some mention of them is necessary if we would understand the complexity of our problems. We group them merely because both stand out entirely by themselves.

I. *The Negro*—Contiguity to the United States is accountable largely for our negro population. The majority of the 20,000 negroes now in Canada are the descendants of those who escaped from slavery into British dominions. They are living chiefly in the towns of Western Ontario and the Maritime Provinces. In the cities they often crowd together and form a "quarter," where sanitary and moral conditions are most prejudicial to the public welfare. Blood, rather than language or religion, is the chief barrier that separates them from the rest of the community.

The negroes  
brought from  
Africa to the  
United States

John R. Commons, writing in the *Chautauquan* (November, 1903), thus describes the negro: "In Africa the people are unstable, indifferent to suffering, and 'easily aroused to ferocity by the sight of blood or under great

## The Negro and the Indian

fear.' They exhibit certain qualities which are associated with their descendants in this country, namely, aversion to silence and solitude, love of rhythm, excitability, and lack of reserve. All travellers speak of their impulsiveness, strong sexual passion, and lack of will power." He points out what a momentous change it was to this people to be shifted from equatorial Africa to the temperate regions of America; from an environment of savagery to one of civilization. Then he speaks of their present relationship to the free institutions of America. "The very qualities of intelligence and manliness which are essential for citizenship in a democracy were systematically expunged from the negro race through two hundred years of slavery. And then, by the cataclysm of a war of emancipation, in which it took no part, this race, after many thousand years of savagery and two centuries of slavery, was suddenly let loose into the liberty of citizenship and the electoral suffrage. The world never before had seen such a triumph of dogmatism and partisanship." Whether we agree with the conclusion or not, we may be thankful that we have no "negro problem" in Canada.

Many negroes are members of various Protestant churches, and are consistent Christians and highly respected citizens. The African Methodist Episcopal Church, organized in 1816, has about 130 churches, with a membership of 3,000.

Many highly  
respected  
citizens

## Strangers Within Our Gates

II. *The Indians.*—One of the most pathetic sights is that of an Indian stepping off a sidewalk to let a white man pass, or turning out of a prairie trail to give a white man the right of way. Once the Indians were proud autochthones; now they are despised natives; aborigines, yet outcasts; belated survivors of an earlier age, strangers in the land of their fathers.

The condition  
of the Indians

Roughly speaking, the Indians may be divided into three classes—the Indians of Eastern Canada, those in the "North-West," and those in British Columbia. To these might be added the Eskimos of the far North, who, however, are yet outside our modern civilization. The last census gives 127,932 Indians and halfbreeds. The Indians of the East have already taken their place in the new life, and some are as prosperous as their white neighbors. Most of the Indians of the North-West have treaty rights. In general, each man, woman, and child receives annually \$5.00, the councillors \$15.00, and the chiefs \$25.00, with a uniform every three years. In addition there is an annual allowance of ammunition, tools, etc. Reserves have been set apart allowing about 128 acres per head, and schools are maintained on the reserves. Many of the Indians are becoming successful farmers, but there are serious difficulties. The Rev. Thompson Ferrier writes: "On the reserve the white man's vices have taken a deeper root than his virtues. His fire-water has demoralized whole tribes, and the diseases he has introduced have annihilated

## The Negro and the Indian

many. . . . The Indian is growing up with the idea firmly fixed in his head that the Government owes him a living, and his happiness and prosperity depend in no degree upon his individual effort. Rations and treaty are all right for the aged, helpless, and infirm. Strong and able-bodied Indians hang around for rations and treaty, neglecting other duties and the cultivation of their land, in order to secure what in many cases could be earned several times over in the same length of time. The system destroys his energy, push, and independence. . . .

"As fast as our Indian, whether of mixed or full blood, is capable of taking care of himself, it is our duty to set him on his feet, and sever forever the ties that bind him either to his tribe or the Government. Both Church and State should have, as a final goal, the destruction and end of treaty and reservation life."

"Set the Indian on his feet"

Mr. Ferrier thinks that the main hope lies in giving the young generation a good, practical training in specially organized industrial schools.\*

The Indian population of British Columbia numbers 24,964. The income for 1907 was \$1,541,922, or an average of \$61.78 for every member of that population. Grouping them in families of four, the income becomes for the family \$247.12. Of the British Columbia Indian, Dr. Whittington writes: "The sources of this income are catching, curing and canning

The British Columbia Indian

\*See "Indian Education in the North-West," by Rev. Thompson Ferrier.



## Strangers Within Our Gates

fish; fur hunting; logging; boat-building, stevedoring, as sailors, farming, mining, etc. The women, of course, assist materially, and also the children, at inside work in the canneries, also in selling various kinds of handiwork. Apart from this the living of the Indians is easily obtained to a very considerable extent along the lines of fish, venison and small fruits, as well as farm produce. If it be a question of living, the Indian of to-day is very much nearer to the civilized white than to his pagan ancestor. Modern homes, modern clothing, modern education are, to a great extent, the order of the day, and are rapidly becoming more so. The Indian is in a transition stage from his old-time to his modern environment. I cannot but say that the journey is more than half done. The white man's vices are the most baneful of all the evil influences at work on the Indian. Another pernicious influence has been the mistaken kindness of the State in helping the Indian instead of simply helping him to help himself."\*

Much missionary work, evangelistic, educational, industrial and medical, has been done among the Indians. Many are devout Christians living exemplary lives, but there are still about 10,202 Indians in our Dominion, as grossly pagan as were their ancestors, or still more wretched, half-civilized, only to be debauched. Surely the Indians have a great claim upon Canadian Christians!

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\*See "The British Columbian Indian and His Future," by Rev. R. Whittington, D.D

## XVII.

### THE PROBLEM OF IMMIGRATION.

"There are two classes who would pass upon the immigration question. One says, 'Close the doors and let in nobody'; the other says, 'Open wide the doors and let in everybody.' I am in sympathy with neither of these classes. There is a happy middle path—a path of discernment and judgment."—*Commissioner Watchorn.*

"To know anything about the actual character of recent and present immigration we must distinguish the many and diverse elements of which it is composed."—*S. McLanahan.*

"Emphatically too many people are now coming over here; too many of an undesirable sort. In 1902 over seven-tenths were from races who do not rapidly assimilate with the customs and institutions of this country."—*Prescott F. Hall.*

"A circle . . . including the sources of the present immigration to the United States would have its centre in Constantinople."—*Assistant Commissioner McSweeney (quoted by Hunter).*

"Just as a body cannot with safety accept nourishment any faster than it is capable of assimilating it, so a state cannot accept an excessive influx of people without serious injury."—*H. H. Bayesen.*

Immigration and transportation are the two questions of greatest importance to Canada. From the situation, extent and character of the country, transportation must always be one of the leading factors in industrial and commercial development. But as men are greater than things, so immigration is greater than transportation. Canada has many problems, but they all

The problem  
of immigration

## Strangers Within Our Gates

dwindle into insignificance before the one great, commanding, overwhelming problem of immigration. Of vital importance to us are the character, the welfare and the development of the peoples who are to be the people of Canada.

Perhaps we can best approach our subject by studying the immigration movement in the United States. Great social and economic developments over-ride political divisions.

A study of  
the foreign  
immigration  
into the  
United States

The following table shows the population and the foreign immigration during the last century:

Year.	Population.	Foreign Immigration for Decade.
1790 .....	3,929,214	....
1800 .....	5,308,483	50,000
1810 .....	7,239,881	70,000
1820 .....	9,633,822	114,000
1830 .....	12,866,020	143,439
1840 .....	17,069,473	559,125
1850 .....	23,191,876	1,713,251
1860 .....	31,443,321	2,598,214
1870 .....	38,558,371	2,314,824
1880 .....	50,155,783	2,812,191
1890 .....	62,622,250	5,246,613
1900 .....	75,559,258	3,687,564

Total immigration, 1820-1900, 19,229,224.

Now, who were these immigrants, and why did they come, and what did their coming mean to the American Republic?

Going back to the old colonial days, the "immigrants" to America were from England. In one sense they were immigrants. They "came into" the country. But they ought rather to be distinguished as colonists. They set forth to

## The Problem of Immigration

unknown lands to found colonies in which they might enjoy those civil and religious liberties which were dearer to them than life itself. These colonists were some of England's noblest sons and daughters.

The Puritans in New England, the Quakers in Pennsylvania; the Cavaliers in Virginia—these laid the foundations. How different they and their coming from the immigration of to-day! They made great sacrifices. They had to undertake a long, expensive and perilous journey. They came to an unexplored wilderness inhabited only by savages. They had to create a civilization. To-day our immigrants, or their friends, pay a few pounds' passage money, and in a week or so are safely transported to a land with institutions similar to their own, and in which they hope at once to "do better" than they did at home.

The difference between the immigration of one hundred years ago and now

Besides the English of the early days there were the enterprising Dutch merchants who ventured forth across the seas and pushed their trade in regions unknown. Later two other elements were added, the Germans and the Scotch-Irish. The sturdy Germans came for political, military and economic reasons. They have had no small influence on the American national life.

The Scotch-Irish were a progressive class, well fitted to adapt themselves to new conditions and to help build up the new country. J. R. Commons, in the *Chautauquan*, says that "they

## Strangers Within Our Gates

took the lead in developing the type now known as the American."

The Irish who came in 1846

A different and less desirable class of immigrants now began to arrive. Greatest in numbers and importance were the Irish. The potato rot in Ireland in 1846 drove thousands from their homes. Since then there has been a steady stream of those who sought to escape from poverty and from the hated rule of England. They have played no small part in the political life of the United States. Immigrants kept coming from England and Scotland and Germany. A large immigration of Scandinavians set in. Each decade drained a wider area of Europe; but the large majority were people fitted for the new civilization.

The character of immigration in 1882—a great change

About 1882 a remarkable change took place in the character of immigration. Southeastern Europe had been tapped and the stream came with a rush.

J. R. Commons, in the article above quoted, says: "A line drawn across the Continent of Europe from northeast to southwest, separating the Scandinavian Peninsula, the British Isles, Germany and France from Russia, Austria-Hungary, Italy and Turkey, separates countries not only of distinct races but also of distinct civilizations. It separates Protestant Europe from Catholic Europe; it separates countries of representative institutions and popular government from absolute monarchies. It separates lands

## The Problem of Immigration

where education is universal from lands where <sup>A line of separation</sup> illiteracy predominates; it separates manufacturing countries, progressive agriculture and skilled labor from primitive hand industries, backward agriculture and unskilled labor; it separates an educated, thrifty peasantry from a peasantry scarcely a single generation removed from serfdom; it separates Teutonic races from Latin Slav, Semitic and Mongolian races."

Prescott F. Hall writes in his valuable book *on Immigration and its Effect upon the United States*: "How marked the change in nationality has been is shown by the fact that in 1869 not 1 per cent. of the total immigration came from Austria-Hungary, Italy, Poland and Russia; in 1902 the percentage was over 70. On the other hand, in 1869 nearly three-quarters of the total immigration came from the United Kingdom, France, Germany and Scandinavia. In 1902 only one-fifth was from these countries. Or, to put it another way, in 1869 the immigrants from Austria-Hungary, Italy, Poland, and Russia were about one-hundredth of the number from the United Kingdom, France, Germany and Scandinavia; in 1880 about one-tenth; in 1894 nearly equal to it, and in 1902 three and one-half times as great. In 1903 the largest element in immigration was the Southern Italian with 196,117 souls, and the next largest was the Polish, with 82,343. Considering the immigration of 1904 by the great racial divisions, we have the following

## Strangers Within Our Gates

result, in striking contrast to the days when immigration was almost entirely Teutonic and Celtic:

	Number.	Per cent. total Immigration.
Slavic . . . . .	272,396	33.5
Teutonic . . . . .	195,287	24.0
Iberic . . . . .	186,607	22.9
Celtic . . . . .	98,635	12.1
Mongolic . . . . .	20,616	2.5
All others . . . . .	39,329	4.8

A study in comparisons

"Another way of looking at the subject is by comparing the total immigration of certain nationalities for the period, 1821 to 1902, with that for the year 1903:

Country.	1821-1902.		1903	
	Number.	Per cent.	Number.	Per cent.
Austria-Hungary . . . .	1,316,914	6.5	206,011	24.0
England and Wales . . .	2,739,937	13.4	26,219	3.0
Germany . . . . .	5,098,005	24.9	40,086	4.7
Ireland . . . . .	3,944,269	19.3	35,300	4.1
Italy . . . . .	1,358,597	6.7	230,622	26.9
Norway and Sweden . . .	1,334,931	6.6	70,489	8.2
Russia and Poland . . .	1,106,362	5.4	136,093	15.9
British North America	1,050,682	5.1	....	..

"The foregoing table shows not only the nations which have added chiefly to our population in the past, and which are adding to-day, but how the percentage of each has varied in the period before 1902 compared with 1903. If the same proportions had obtained in the earlier

## The Problem of Immigration

period as during the later, how different might our country and its institutions now be!"

Just at this stage Canada becomes a field for immigration. Just when restriction leagues are being formed in the United States and rigid immigration laws are being enacted, Canada adopts a "progressive immigration policy," and puts forth every effort to secure immigrants. It is true that our relations with the Mother Land are such that we are receiving a large number of Britishers. But we are also receiving immigrants from all parts of Europe—that is, we are taking our place side by side with the United States as the Old World's dumping ground. As the sluices are closed there, the flood will be diverted to Canada, whatever the policy of the Government may happen to be. As the free lands are taken in the United States, and the pressure of population begins to be felt, the flood will flow in upon us as surely as water finds its level.

Compare the population of Canada with that of the United States a century ago:

In 1790....	United States population,	3,929,214
In 1891....	Canadian	" 4,833,239
In 1800....	United States	" 5,308,483
In 1901....	Canadian	" 5,371,315

Canada to-day,  
and the  
United States  
a century ago

It will be seen that the United States stood a century ago, with regard to numbers, where we stand to-day. But what a difference in immigration!



## Strangers Within Our Gates

From 1800 to 1810 there was an immigration to the United States of 70,000, or 7,000 a year. During the corresponding decade it seems probable that the immigration to Canada will be between 2,000,000 and 3,000,000.

In Canada our immigration for 1901 was 49,149, a number not reached in the United States until 1831.

Last year our immigration was 311,084, a mark not reached in the United States until the decade 1830-1840.

When the United States contained our population they received one settler—and found it difficult enough to Americanize him. We receive thirty-six. What about our task?

In 1906 the immigration to the United States was about 1.4 per cent. of the population. Until recently it has not exceeded 1 per cent. Our immigration in 1911 was about 4 per cent. of our population.

When it is considered how slow is the natural increase in a nation—that is, the excess of births over deaths—it becomes evident what an enormous strain is being put upon our institutions. We, as Canadians, must do in one year what under normal conditions would be spread over many years. Fancy a mother with her own baby to care for adopting half a dozen other babies—some of them, too, of very uncertain tempers!

Fancy a family increased suddenly by the

## The Problem of Immigration

presence of several strange children! What a problem to feed and clothe them—to train them and educate them—to instil into them the family traditions and impart to them the family spirit!

English and Russians, French and Germans, <sup>Our real problem</sup> Austrians and Italians, Japanese and Hindus—a mixed multitude, they are being dumped into Canada by a kind of endless chain. They sort themselves out after a fashion, and each seeks to find a corner somewhere. But how shall we weld this heterogeneous mass into one people? That is our problem.

## XVIII.

### THE CAUSES OF IMMIGRATION.

"History, from our standpoint, may be considered the story of race immigration and its effects. The Tartar invasion of Europe, the Roman invasion and conquest of a considerable part of three continents, the Germanic invasion of the Roman Empire, the invasion of America by the Spaniards and afterwards by the English, as well as the peaceful immigration of recent times on an enormous scale, are facts of the greatest magnitude."—*Hall*.

Migration  
a human  
instinct

Migration is one of the most primitive instincts of the human race. The approach of winter drives the birds to a warmer climate. A drought drives the bison to new feeding grounds. Similar causes have driven wandering tribes of hunters to seek new hunting-grounds, or pastoral peoples to discover better grazing for their flocks. Then came the desire of conquest, as when the vast hordes of barbarians swept across Europe, pillaging the country as they went. In the process of civilization, higher motives influenced men; they could not live by bread alone; they must have freedom of thought and action. Unable to live out their highest lives at home they set sail for the New World in search of freedom. The hard realities of existence, or the desire for a better existence, are the primary causes of all migrations.

## The Causes of Immigration

Emigration and immigration are the two sides of the shield. People *go out* of one country to *come into* another. The causes of emigration and immigration are the same—a dissatisfaction with the life at home—the hope of a better life elsewhere.

Why do people emigrate from Europe? Why seek a better country? Take those from Great Britain. Many of them are from the great cities where work is often difficult to obtain, wages are low, and all the effects of a relentless competitive system are most keenly felt. There is nothing to hope for. The workhouse probably lies at the end of the journey. Then there are young men and women who are keen to make their fortunes, but who feel the limitations of the old land. Again there are parents who desire for their children better things than they themselves have enjoyed.

In Scandinavian countries the hard struggle for existence has driven thousands of sturdy immigrants to search for more fertile lands.

If we pass to the countries of Southern Europe, we find that the conditions are almost intolerable. The poor peasants are taxed so heavily that there is little left to support life. In parts of Russia, for several months in the year, they are regularly on the verge of starvation. The coarse black bread fails. How they eke out an existence is a mystery!

In South Italy the pressure of the population

## Strangers Within Our Gates

is so great that people are driven out to seek food to maintain life.

Some, as the Poles, come to escape the tyranny of a government which they hate. Some, as the Jews, come to escape religious persecution. Christians from Turkish dominions flee for their lives.

Privileged  
classes make  
life hard for  
the masses

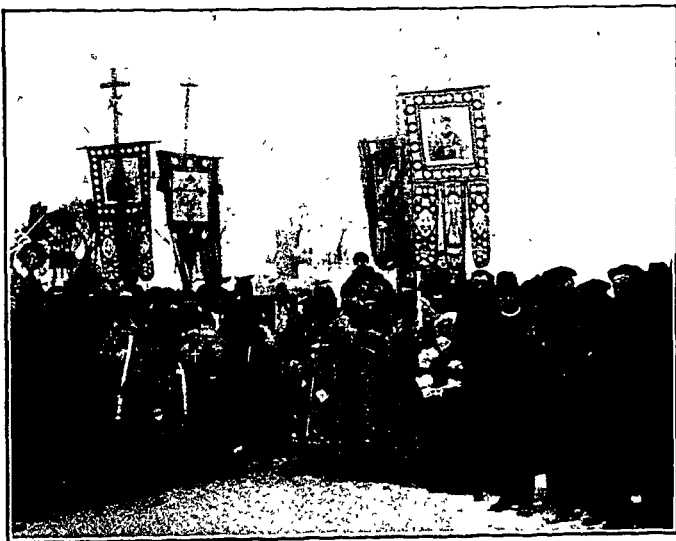
The trouble is often not merely the infertility of the soil; the whole social system is iniquitous. The few fortunate (?) live in luxury at the expense of the many. Privileged classes prey on the masses. The state exists not for the good of the people, but to gratify the ambition of a few leaders. Immense standing armies are maintained at an enormous expense, their existence perpetuating ancient jealousies and strifes. The church, organized to defend, joins in spoiling the people. Some one has bitterly said that the poor European peasant is working for two masters—for the church, for the salvation of his soul, and for the army, for the salvation of his body, so that he has no time to work for himself.

Asiatic immigration stands in a class by itself. China, Japan and India are the most densely populated countries in the world. The surplus population seeks an outlet.

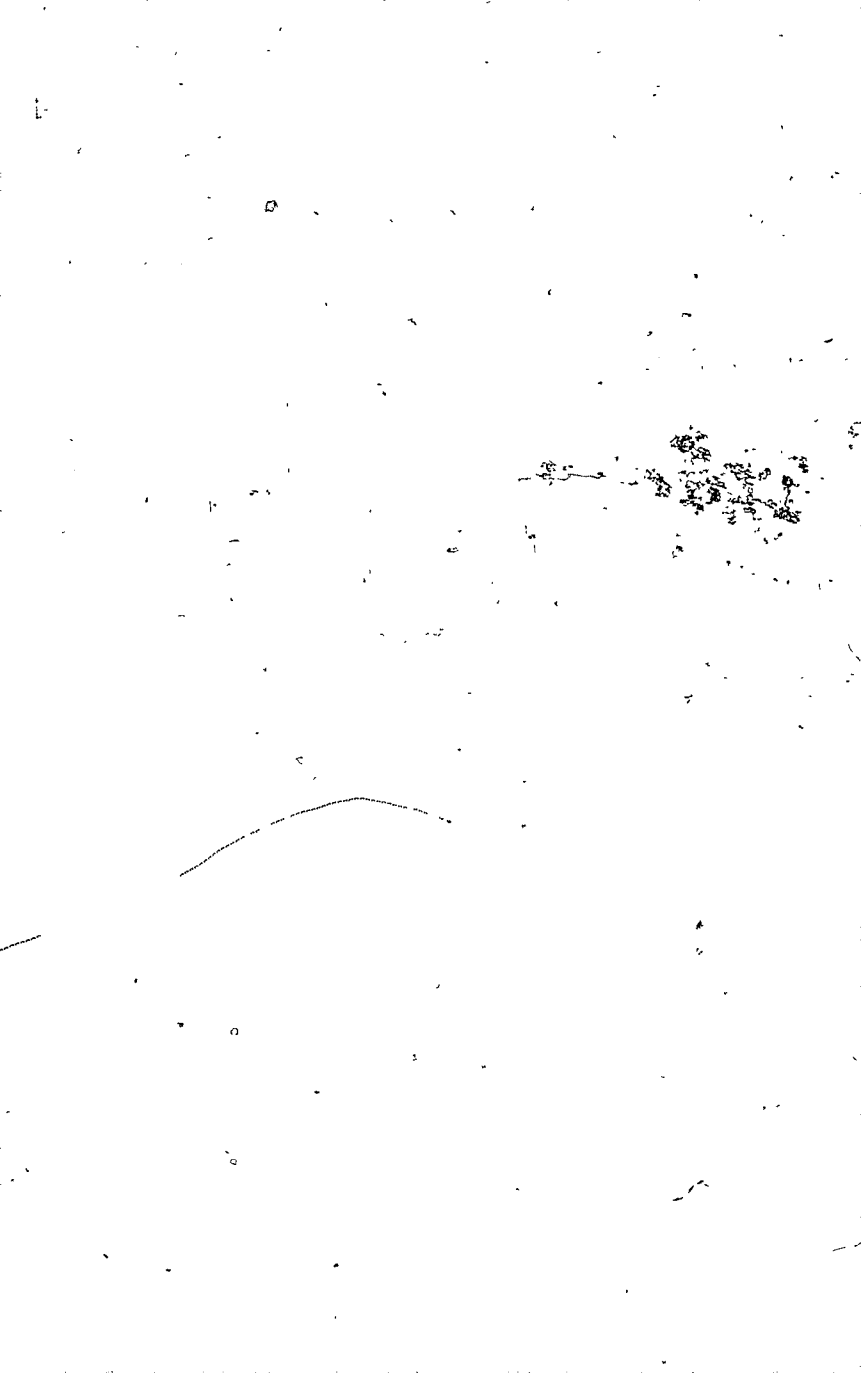
Overcrowding, poverty, oppression, taxation, persecution, compulsory military service—these are the great causes of emigration.

And where  
every man  
has a chance

Let us turn to the other side. Why do these people come to Canada? America, generally,



1. Roumanians in national costume The children attend All Peoples' Kindergarten, Winnipeg.
2. A bit of Russia transplanted A Greek Church ceremony, "Blessing the Waters." Bishop Seraphim blessing the waters of the Red River, Winnipeg.



## The Causes of Immigration

has had a time of wonderful prosperity. It is a new land—almost an unoccupied land—of vast extent and wonderful resources. It is a land of freedom—of democratic government; a land where every man has a chance; a land without a past to darken the glowing colors of the ideal future. It appears to offer the immigrant just that which he has not had. So immigration has turned toward the New World—the United States, South America and now Canada.

Such are the great economic causes of emigration and immigration. Poverty there—prosperity here. In addition, there are important contributory causes that must be considered. First of all comes transportation. In the olden days travel was slow and costly. With the few small sailing vessels of a century ago any large movement of the peoples would have been impossible. Then, too, there was no means of conveying settlers inland from the ocean ports. Now all is changed. Our great ocean steamships and our railway systems make it possible to transport annually millions of people. It is only a few weeks now from Central Russia to Central Canada—only a few days from London to Montreal. With speed and capacity have come cheap rates. It is now comparatively easy for all except the poorest to cross the Atlantic. In fact, thousands of Italian laborers find it cheaper to return to Italy for the winter than to spend the cold months in New York. Space has been almost

Easy trans-  
portation



## Strangers Within Our Gates

annihilated; hence, the people are, as it were, at our doors.

The settlers  
advertise the  
country

How do the people know of our country of opportunity? Here come in the great advertising agencies. Of first importance are the settlers themselves; they come; they prosper; they write home to their friends. The successful immigrant is the best advertising agent. Dr. Allan McLaughlin states that 40 per cent. to 55 per cent. of the immigrants to the United States come on tickets prepaid by friends in the United States. The condition in Canada is much the same. One immigrant put it, "We better our condition by selling our physical strength to the Canadian people. We make money and send it home to better the condition of those at home." Immigrants send back for their relatives. Their letters are eagerly read by all the friends, often by the entire village. Next year scores or hundreds decide to come to such a good land.

Next comes the advertising done by the steamship companies. They and their agents are anxious to secure passengers and offer every inducement. We cannot state the position better than by quoting from the 1903 report of the American Commissioner-General of Immigration:

The natural  
emigration

"The deplorable political and financial conditions of the eastern and southern countries of Europe create a large natural emigration to our shores. The most convincing proof in the

## The Causes of Immigration

eyes of the people in these countries of the exceptional prosperity of our country is the large sums of money, almost unprecedented to them, which annually arrive from friends and relatives residing in the United States. Besides this natural emigration, however, we are burdened with a dangerous and most injurious unnatural immigration which from year to year assumes larger proportions. This unnatural immigration consists of paupers and assisted emigrants, and is induced and brought about by the unscrupulous and greedy activity displayed by a large number of agencies and sub-agencies having well-established connections in the United States and abroad, apparently unknown to the steamship companies, which activity manifests itself in the peddling of steamship tickets and pre-pays on the installment plan, both here and abroad; the constant agitation and offers of inducements by sub-agents in Europe, occupying semi-public positions, who in order to earn commissions play upon the grievance and susceptibility of the plain peasant, frequently inducing him to sell or mortgage all his belongings for the purpose of raising the necessary travelling expenses, which latter transaction is also turned to profit by such agent."

An injurious immigration

Then we have the advertising of those who desire to obtain cheap labor or to sell land. Again and again great contractors have sent to Europe for their men. Perhaps the most notable

Contract labor

## Strangers Within Our Gates

example in the United States was the securing of Slavs to operate the Pennsylvania coal mines. Here in Canada the presence of such large numbers of Hindus and Japanese is doubtless due to inducements offered by those seeking cheap labor.

We all know, too, the part that the real estate agent has had in encouraging immigration from the United States. Pamphlets issued by land companies have been sent broadcast throughout the Western States.

Charitable  
emigration  
societies

During the last few years charitable organizations have been responsible for the coming of many immigrants. In Great Britain, the Salvation Army, the Church Army, and several Children's Homes have assisted thousands of immigrants. So great has been the distress in the cities of the Old Land that the authorities themselves have spent large sums in sending the poor to Canada. This is much the easiest and cheapest way to get rid of them, and, from the Old Country standpoint, doubtless highly to be commended. The various Jewish societies, too, have been very active in assisting their co-religionists to emigrate. Many of our Jewish immigrants have been helped in this way.

Our Govern-  
ment is adver-  
tising Canada

In Canada the Government itself has become an advertising agency. Immigration offices have been opened in many countries, literature has been distributed and Canadian exhibits have been shown throughout the country. At every

## The Causes of Immigration

great exhibition Canada has had a splendid display. Lecturers go the round of the villages, and perhaps most effective of all, a bonus of \$5.00 is paid on each immigrant from certain countries who is booked to Canada.

Whether such a "progressive immigration policy" is the best for Canada is perhaps a matter of opinion—certainly a very vigorous and successful campaign has been carried on for some years. We append an extract from the last report of the Canadian Superintendent of Immigration; the character of the literature is indicative of the work of the department:

"The volume of work at headquarters has not shown any diminution. In the nine months ending March 31, 1906, 90,557 attachments were made to our files; during the similar period covered by this report the number of attachments was 102,956, and during this same period 226,358 requests for information, direct and indirect, were attended to, and 2,957,027 pamphlets, etc., were sent out.

Some advertising literature used by the Government

"The following is a statement showing immigration, literature ordered during the nine months referred to:

Gaelic pamphlet .....	10,000
The Canadian West .....	1,500
Symposium of Ideas and Prophecies .....	1,500
The Canadian West .....	100,000
Reliable Information .....	2,000
Western Canada, a Land of Unequalled Opportunities .....	2,000

# Strangers Within Our Gates

Great Growth of Western Canada.....	2,000
Western Canada, a Land of Unprecedented Progress .....	2,000
Book of Lectures.....	200
The Story of Western Canada Crop.....	300,000
Farm and Ranch Review .....	5,000
Canadian Year Book .....	5,000
Prince Edward Island pamphlet .....	30,000
Immigration Act .....	40,000
Canada in a Nutshell.....	100,000
Home Building in Canada .....	115,000
Classes Wanted in Canada.....	50,000
Land Regulations.....	50,000
Canada Wants Domestic Servants .....	50,000
A Travers le Canada .....	20,000
Illustrated Pamphlet of Winnipeg.....	1,000
Everyman's Geology of Three Prairie Provinces of the Canadian West .....	5,000
Eastern Townships.....	30,000
Reduced Rates for Settlers.....	100,000
How to Succeed in Canada.....	200,000
Canada, Work, Wages and Land (English)....	200,000
"    "    "    "    "    (Danish)....	20,000
"    "    "    "    "    (Norwegian)..	20,000
"    "    "    "    "    (Finnish)....	20,000
"    "    "    "    "    (German)....	20,000
"    "    "    "    "    (Swedish)....	20,000
"    "    "    "    "    (French)....	20,000
"    "    "    "    "    (Belgian)....	20,000
Canada, the Land of Opportunity (English)....	200,000
"    "    "    "    "    (Swedish)....	50,000
"    "    "    "    "    (Norwegian)..	50,000
"    "    "    "    "    (Finnish)....	50,000
"    "    "    "    "    (Danish)....	50,000
"    "    "    "    "    (Flemish)....	50,000
"    "    "    "    "    (French)....	50,000
Western Canada .....	500
Climate of Canada .....	500
Western Canada Early Days.....	500
Western Canada Crop Prospects .....	500
What Canada Possesses .....	500
Letters from Successful Settlers (French) .....	20,000
Hangers .....	50,000
Facts for Settlers .....	100,000
Last Best West .....	375,000

# The Causes of Immigration

## MAPS.

School Map of Canada (English) .....	30,000
" " " (French) .....	5,000
Battleford Map .....	10,500
Where and How (Folder Map) .....	100,000
Manitoba, Saskatchewan and Alberta Map....	11,000
Small Dominion of Canada Map.....	5,000

## NEWSPAPERS.

<i>Alberta German Herald</i> .....	10,000
<i>Morning Chronicle</i> , Halifax .....	15,000
<i>Le Courier de l'Ouest</i> .....	10,000
<i>Saskatoon Phoenix</i> .....	10,000
Hungarian paper, Winnipeg .....	15,000
Polish paper, Winnipeg .....	10,000
German paper, Battleford .....	25,000
<i>The Canada</i> (Swedish weekly) .....	18,000
<i>Der Nordwesten</i> (German) .....	36,000
<i>Logberg</i> (Icelandic) .....	36,000
<i>Outdoor Canada</i> .....	450
<i>Canadian Life and Resources</i> .....	4,500
<i>Danebrog</i> (Danish) .....	9,000
<i>Canada</i> , London, England .....	18,750
<i>Christmas Globe</i> .....	200

"There has been an extraordinary demand in recent years for farm help in the Province of Ontario, and in order to assist as far as possible in meeting this demand the plan will be tried this year of employing agents on commission. We have in view somewhere in the neighborhood of 200 men, residing in agricultural centres in this province, who will, I think, be found willing and able to render valuable assistance in the distribution of immigrants of the farm laborer class. A wide distribution of the help coming in will thus be insured, and the expense to the department will be very moderate, as we will only pay for work actually done.

A new plan  
to secure  
farm help

## Strangers Within Our Gates

"The operations of the department for the fractional fiscal year in the United States are reported on by the Inspector of Agencies, Mr. White, and the medical service is dealt with in Dr. Bryce's report.

Women  
immigrants

"I have received a report from the Women's National Immigration Society, 87 Osborne Street, Montreal, showing that during the nine months ending the 31st March, 1908, 393 immigrants passed through the home maintained by this society at the above address, and the secretary states that the class of women arriving was most satisfactory, and that all are doing well.

Ottawa Valley  
Immigration  
Aid Society

"The Ottawa Valley Immigration Aid Society, which received some financial assistance from the department, has continued to do good work during the year, the society's register showing an average of something over 200 visitors per month, and a large distribution of advertising matter. From the annual report I learn that the society arranged for ten lectures, and directed the placing of 661 settlers—350 in New Ontario, 190 in New Quebec, and 121 in the Western Provinces.

Working for  
Quebec

"The active and useful work carried on for a number of years by the Quebec and Lake St. John Repatriation and Colonization Society of the Province of Quebec has now been taken over by our department, and the secretary and some other members of the staff of the society have become employees of the department. Offices in

## The Causes of Immigration

connection with this special work are now maintained in Quebec and in Biddeford, Maine, and the arrangement is, I think, likely to be productive of good results.

"Your obedient servant,

"W. D. Scorr,

"Superintendent of Immigration."



## XIX.

### EFFECTS OF IMMIGRATION.

✓ "It is extremely undesirable that thousands of foreigners of questionable value from a mental, moral and physical point of view should be allowed to freely invade well-governed and prosperous communities. They underbid the labor market, raise important and vexatious municipal questions, strain charitable resources to the utmost, increase the cost of government, expose a healthy people to contagious diseases common to the poorer classes of Europe, corrupt the body politic, and in every way complicate a situation none too simple at best."—*Whetpley*.

"So far as mere commercial and material progress is concerned, a heterogeneous people may be as successful as any. But where depth and not breadth is concerned, that freedom from distraction and multiplicity which results from the prevalence of a distinct type and the universality of certain standards and ideals seems almost essential to the development of extraordinary products in any line."—*Hall*.

"Foreign immigration into this country has from the time it first assumed large proportions amounted not to a reinforcement of our population but a replacement of native by foreign stock. . . . The American shrank from the industrial competition thus thrust upon him. He was unwilling himself to engage in the lowest kind of day labor with these new elements of population; he was even more unwilling to bring sons and daughters into the world to enter into that competition. The more rapidly foreigners came into the United States the smaller was the rate of increase, not merely among the native population separately, but throughout the population of the country as a whole."—*F. A. Walker*.

The effects of  
immigration  
are fourfold

Prescott F. Hall, in his splendid work on  
*Immigration and Its Effect upon the United*

## Effects of Immigration

*States*, classifies the effects under four divisions—racial, economic, social, and political. We cannot do better than adopt his classification, at the same time urging our readers to study carefully this problem, which is essentially the same for the United States and Canada.

I. *Racial Effects*.—America is not American. Canada will not remain Canadian. During the first half of the past century there came to be a fairly well-defined American type—that is, the true American had certain distinctive physical, mental, and social characteristics. But so great has been the alien immigration that it is a question whether the older American type will predominate. New England was English. America is to-day, in many respects, more nearly German or Irish than it is English. If the Slavic or Latin elements predominate, what will it become?

To-day the  
United States  
is not English

We in Canada are at the beginning of the process, and can only speculate as to the result. It is conceivable that the various races coming to us might remain absolutely distinct. Canada would then simply be a congeries of races. But such a condition is not possible. Some peoples may not intermarry. The Mongolians, the Hindus, and the negroes will probably remain largely distinct. Even then the presence of these has a very decided influence on the other races. The Southern States would have had a vastly different history if the slaves had never been imported. The presence of incompatible ele-

A plea for the  
best environ-  
ment for our  
immigrants

## Strangers Within Our Gates

ments changes the entire social and political life of a country; it is a fatal barrier to the highest national life. But in time most of these peoples will intermarry—Slavs and Celts, Latins and Germans, Hungarian and Semitic peoples, in varying combinations and proportions. From a physical standpoint, what will be the result? Mentally and morally, what type will prevail? Each has something to contribute. What form will each take in combination? All are poured into the crucible. Who can guess the resultant product?

It would be an interesting study to trace some of the modifications that are already taking place in the English people in Canada, some of them due to the presence of other peoples, some of them to environment. In a score of ways, Canadian English are not the Old Country type. But we must cross to the United States to see these modifications carried a little further. Physically and socially, what a difference! And these differences in type are bound to react on all our institutions. Grasserie compares the government possible in Latin and Germanic countries:

Germanic  
and Latin  
nations

"The ethnic character has a profound influence on the choice between the two modes of government. With some peoples individual autonomy — independence of character — is strongly traced; for example, among the Germanic nations. Each one engages only his ex-

## Effects of Immigration

treme exterior in society. With nations of such temperament family life is strongly developed; the *home* is the sacred ark. With some other peoples—with the Latin nations in general—it is quite different. The autonomy is less refractory, they like to live in society, and prefer to discharge the functions of thinking and wishing upon others. The will not being carefully cultivated, it diminishes, and the State acts for the individual."

Very decidedly the social life and ideals of the people of the United States have been affected by alien races. Affected by  
alien races Already government—especially the government in the cities where the proportion of foreigners is greatest—is being modified to a large extent.

We can already perceive changes in Canada. The Westerner differs from the Easterner, not merely because East is East and West is West, but because of the mixed character of the population of the West. The character of the Eastern cities, too, is changing. The people on the street differ in physique from those of a decade ago. Social distinctions, hitherto unknown, are being recognized. A hundred years from now who and what shall we be?

There is an unfounded optimism that confidently asserts that all this mingling of the races is in the highest interest of our country. We get the strength of the North, the beauty of the South, and the wisdom of the East; such is the

## Strangers Within Our Gates

line of thought often presented in after-dinner speeches.

We, too, must confess to a certain optimism, based not altogether on natural law, that ultimately a higher type may be developed. In the older and more permanent races and civilizations there is little variation from type; they are conservative, fixed, stationary. But with the mingling of the races there is a greater tendency to variation. The newer nations are in a state of unstable equilibrium. They are capable of being moved, of developing. There is the opportunity for change. Will the change be for better or worse?

What will  
determine  
our future?

Surely the whole conception of evolution is founded on the implicit faith that the world is moving toward higher things, and that spiritual forces are destined to prevail. Example, training, higher motives, religious impulses are more potent than race characteristics, and will determine the future of our people.

The money  
value of the  
immigrants

II. *Economic Effects.*—There has been much discussion as to the value of the immigrant. Immigrants from the United States to Canada have often brought thousands of dollars. This seems to be a straight gain to the country. But the amount of money brought from other countries is not great. Hall has prepared the following table, which shows the amount of money per capita owned by the immigrants at the port of entry in 1900; this will be approxi-

## Effects of Immigration

mately as true for the same nationalities in Canada as any table that could be compiled from Canadian statistics:

Scotch .....	\$41 51	Syrian .....	\$14 31
Japanese .....	39 59	Chinese .....	13 98
English .....	38 90	Finnish .....	13 06
French .....	37 80	Croatian and Sla-	
Greek .....	28 70	vonian .....	12 51
German .....	28 53	Slovak .....	11 69
Bohemian and Mo-		Ruthenian (Rus-	
ravian .....	23 12	niak) .....	10 51
Italian (Northern)	22 49	Portuguese .....	10 47
Dutch and Flemish	21 00	Magyar .....	10 39
Cuban .....	19 34	Polish .....	9 94
Scandinavian .....	16 65	Italian (Southern)	8 84
Russian .....	14 94	Hebrew .....	8 67
Irish .....	14 50	Lithuanian .....	7 96

In many cases the amount brought in will be more than offset by the money sent out of the country to prepay the immigrant's ticket. It will readily be seen that the immigrant's value lies not in what he has, but in what he is.

How much is he worth? Many have tried to estimate the money cost of "raising" a man or woman, and have reckoned it at from \$500 to \$1,000. But such calculations are useless. A man's value to the country consists not in what he costs, but in what he can do—and does. Those who are physically strong can do much of the rough work of a new land. But if they are ignorant or immoral, it is decidedly a question as to whether they are, in the long run, worth much to the country. Some come in and

How to  
estimate the  
value of an  
immigrant

## Strangers Within Our Gates

crowd out native workers. In this case the net result is rather doubtful.

Hall, after an exhaustive study, declares: "Foreign labor stands as a constant menace to the progress of the American laborer, and a check to his advancement. The moment foreign labor can do no harm to the native standard of living it ceases to come; while the moment conditions here improve, immigration comes to share in and limit the improvement."

Cheap labor  
lowers the  
standard of  
living

The general law seems to be that cheap labor tends to drive out higher-priced labor and lower the standards of living. The operation of this law is seen very clearly in the anthracite coal region. F. J. Warne, in his study of the Slav invasion, says:

"Primarily and essentially this struggle was a conflict between two widely different standards of living. The English-speaking mine-worker wanted a home, wife, and children. A picture of that home represented, usually, a neat, two-story frame house, with a porch and yard attached. He wanted a carpet on the best room, pictures on the wall, and the house to be otherwise attractive. In that home he wanted none but his own immediate family, or very near relatives. His wife he liked to see comfortably and fairly well dressed. For his children he had ambitions which required their attendance at the little red schoolhouse on the hill. He was a type of man whose wants were always just

## Effects of Immigration

beyond his wages, with the tendency for these wants to increase.

"It cannot be said that all English-speaking mine-workers had exactly the same standard, but the tendency with all of them was toward one nearly uniform standard, and that a comparatively high one. This standard cannot be measured in money, because of the varying elements entering into its composition among different mine-workers, even of the same nationality. It is true that lower standards of living were continually coming into the region; but these were brought in, for the most part, by men of the same English-speaking races, the later arrivals being quickly absorbed and soon made to conform to the higher standard through family ties, intermarriage, and imitation.

"But in marked contrast to all this was the mode of life of the Slav mine-worker. Escaping, as he was, from an agricultural environment which had barely supplied food, clothing, and shelter, the Slav came single-handed, alone. Wife and children he had none, nor wished for them. Placed in the anthracite region by the force of circumstances, without either the time or the means or the knowledge, even if he had the mental quality, to look elsewhere for work, the Slav could only supply his pressing physical demands by selling his labor. Under such conditions he was satisfied to live in almost any kind of a place, to wear almost anything that



## Strangers Within Our Gates

would clothe his nakedness, and to eat any kind of food that would keep body and soul together.

"The Slav was content to live in a one-room hut, built by his own hands, on a hillside near the mine, of driftwood gathered at spare moments from along the highway, and roofed with tin from discarded powder-cans; or he crowded into the poorer and cheaper living sections of the large mining towns. He was not particular with whom or with how many he lived, except that he wanted them to be of his own nationality."

What was the effect on the English-speaking miner? "Not only did many voluntarily leave the industry; not only were workers being forced out of the mines, but many were compelled to lower their standard of living; others were prevented from raising their standard, while to many the struggle to exist became a most severe battle for the necessities of life. The pressure on some miners was so great as to force their boys of tender years into the breaker and their girl children into the silk mill, in order that their pittance might add to the family income. This competition affected the lives of hundreds of thousands of people; it even determined the number of births in a community, as well as influenced powerfully the physical and mental qualities of those born into the world under such stress of conditions. Like all great fires, it had its beginning in small things—in the

## Effects of Immigration

desire of the managers of capital to secure a lower cost of production; in the ability of one group of men to live on less than another group."

Small wonder if trades and labor unions cannot view with equanimity the introduction of tens of thousands of Jewish and Italian workers in the Eastern cities, or of Chinese and Japanese or Hindus on the West coast. Hall sums up: "In conclusion, it may be said that the chief economic effects of immigration have been the settling of the new portions of the country, the exploiting its industries more speedily than would otherwise have been possible, the development of the factory system, and stimulating the invention and use of machinery requiring no great skill for its operation. Immigration has also resulted in the greater organization of industry and the stratification of society. All these things doubtless would have come to pass sooner or later without immigration, but the influx of such large numbers of producers has probably hastened their advent."

There is no doubt that our construction work could not have been pushed forward so rapidly without the great numbers of unskilled laborers who have come to us. There is no doubt that a large immigration means general prosperity—at least for a time. The immigrant must have food and clothing and houses and implements. This makes trade good. Fortunately for us in

The economic effects of immigration

True prosperity—the moral and social welfare of the people

## Strangers Within Our Gates

Canada, we have had vast areas of land to be settled, and so far a large percentage of the immigrants have gone to the country. But as more and more remain in the cities, we shall find competition keener. Now there is room for all. Within a few years the people with lower standards of living will drive out other competitors. The economic question becomes a social question. Our resources must be developed, but why such haste? Can we afford, for the sake of immediate gain, to sacrifice those standards and ideals which we have most carefully cherished? True prosperity cannot be measured by the volume of trade or bank clearings. It consists in the social and moral welfare of the people.

The competi-  
tion of races

"The competition of races is the competition of standards of living. . . . As rapidly as a race rises in the scale of living and, through organization, begins to demand higher wages and resist the pressure of long hours and over-exertion, the employers substitute another race, and the process is repeated. Each race comes from a country lower in the scale than that of the preceding, until finally the ends of the earth have been ransacked in the search for low standards of living, combined with patient industriousness. Europe has been exhausted, Asia has been drawn upon, and there remain but three regions of the temperate zones from which a still lower standard can be expected. These

## Effects of Immigration

are China, Japan, and India. The Chinese have been excluded by law, the Japanese are coming in increasing numbers, and the Indian coolies remain to be experimented upon."—John R. Commons, in March (1904) *Chautauquan*.

III. *Social Effects of Immigration.*—I. *Immigration Pauperism.*—It is almost impossible to obtain statistics concerning the number of immigrants who are dependent on our various charities. Our large immigration, too, is so recent that such figures would be almost valueless. To anyone, however, who knows the conditions it is evident that immigration means a very heavy burden upon all our charitable institutions.

*Immigration a heavy burden on charity organizations*

The situation in the United States is clearly indicated in the following excerpt from the *Report of the Associated Charities of Boston*, 1894:

"As we face the fact that nearly all those applying to us were of foreign birth or parentage, that they included representatives of some fifteen different nations, and that inefficiency and lack of capacity were really the prevalent difficulties, we feel the importance of having changes made in our laws as to immigrants. This is a primal necessity. The recent immigrants have been, generally speaking, much inferior to those who came in earlier times. They are lowering the average standard of citizenship in our country, and such immigration must be checked before we can adequately deal with the problems of pauperism and crime in our cities."

## Strangers Within Our Gates

Hall calls attention to another important aspect of the question: "Much of the pauperism due to recent immigration is, therefore, not to be found in the ranks of the immigrants themselves, but among those who are displaced by their presence."

The conditions in Montreal are set forth at length in the *Report of the Secretary of the Charity Organization Society of Montreal, 1905*:

As Montreal  
views the  
problem

"The question of immigration in Montreal has become much more acute during the past year, and we can see nothing ahead of us but that the difficulty will yearly increase with the national growth of the Dominion. You will remember last spring how we, as a city, were confronted with the serious problem of about one thousand Italians, without funds, without friends, unemployed, on our streets, and that a public subscription for bread had to be opened for them. A much more serious problem would have been upon us during the past winter in the arrival of not far from two thousand Hebrews from Russia, had it not been for the generosity of a gentleman of that faith, we understand, in London, who kindly sent a cheque for a large amount for the care of these unfortunate men. . . . During the last six months we have experienced great difficulty with immigrants from the British Isles, who came out in mid-winter with only two or three pounds on their person upon arrival at the winter ports, either

## Effects of Immigration

of Halifax or St. John, and, of necessity, a major part of this money had to be spent in transportation to Montreal, with the result of their coming to us penniless, or nearly so. . . .

"They (the United States Bureau of Immigration in Canada) report that from the years 1901 to 1905 they rejected more than ten thousand applicants for certificates to enter the United States. If this is true, it would be interesting to know what became of these ten thousand people whom the Government across the line did not consider fit persons to become citizens of the United States. . . . Surely the Dominion of Canada, with all its needs for a large population to develop resources, cannot afford to be populated with outcasts from all the countries in Europe, thrown to be a burden on us by the United States officials in our midst."

In Toronto, during the winter of 1907-08, there was much distress. The greater number of those in need were recent arrivals from England.

A memorial presented by the Toronto and Montreal Boards of Trade states that of 243 patients treated in Muskoka Sanitarium 83 were foreign-born.

The following statements, made by the Hon. Mr. Hanna in the Ontario Legislature, show the conditions even in Ontario—one of the provinces least affected by foreign immigration:

During 1907 there were 1,163 admitted to

## Strangers Within Our Gates

The  
percentage  
of foreigners  
in asylums

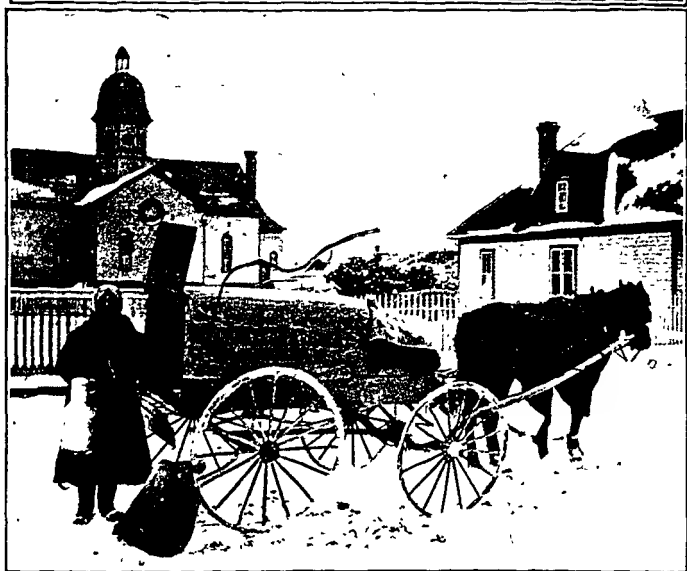
asylums of the province, of whom 346 were foreign-born. During the past five years the percentage of foreigners admitted to these institutions had increased from twenty to thirty per cent., while Canadian-born patients had decreased from eighty to seventy per cent. In the same period—from 1903 to 1907—the cost of maintenance of foreign-born patients had increased from \$24,613.20 to \$51,744.30. While the foreign-born of the entire adult population were only twenty per cent., the total admissions to asylums from that class was thirty per cent. The figures showed the necessity of effective methods to prevent the dumping of undesirables by friends and others, aided by charitable associations, with no other object than to get rid of the responsibility of their maintenance. Taking into consideration the probable length of life of these patients, the cost of maintaining those admitted in 1907 alone would amount to \$1,487,038.80, without including any proportion for capital expenditure.

20 per cent.  
of Ontario's  
population  
is foreign

Of the estimated total population of the province over sixteen years of age, 1,209,308 were Canadians and 291,675 foreigners, or twenty per cent. of the whole. At the same time, of the commitments to jail thirty-eight per cent. were of foreign birth, and the cost of providing for them amounted to \$21,724.65.

Toronto  
Asylum

Toronto Asylum gave a practical illustration of the position. Of 262 persons admitted, less



- 1 Galician women picking potatoes on a Western prairie.
- 2 Milkwoman, The International Dairy, Winnipeg, Man

BLESSED WITH THE GIFT OF "GETTING ON."





## Effects of Immigration

than half were Canadians. Of course, many of the foreign-born had been resident in Canada for some years; but no less than seventy-seven were recent arrivals, who should have been deported if a satisfactory law had been in force. The majority of those people should not have been allowed to enter Canada. Owing to technicalities, only twenty-four came within the requirements of the Deportation Act, and therefore Ontario had to assume the cost of maintaining forty-three. That meant that the province would have to expend \$224,000 for the support of people who had not the slightest claim for their consideration. No matter how it was regarded, the picture was one that could not be contemplated with equanimity. The figures, he claimed, showed that a proportion of insane among arrivals was twenty-six times greater than it should be, and there was a strong suspicion that many were deliberately sent out from Great Britain to be got rid of. An analysis showed that whole families of degenerates were included among arrivals, and weaklings of all objectionable types were represented, as well as many with criminal records. By deportation it was estimated that \$450,000 had been saved to the province.

In Winnipeg relief is given largely to those who have come to this country within the past few years. The most numerous class is that <sup>Winnipeg's</sup> <sup>care of the</sup> <sup>poor and sick</sup>

## Strangers Within Our Gates

from Great Britain. There are many needy Jews, but the Jewish charitable organizations are largely responsible for their welfare.

The report (1908) of the Winnipeg General Hospital shows the nationality of the patients as follows:

Canada .....	2,086	Ireland .....	151
England .....	960	Iceland .....	107
Scotland .....	281	Austria .....	107
United States .....	201	Russia .....	231
Galician .....	128	Wales .....	18
Sweden .....	118	France .....	5
Germany .....	113	Switzerland .....	2
Poland .....	49	Belgium .....	4
Denmark .....	21	Roumania .....	20
Norway .....	49	Others and unknown	76
Italy .....	14		
		Total .....	4,741

It will be seen that non-Canadians are out of all proportion to their number in the country, and it should be understood that a very much larger percentage of these are charity patients.

The following table shows the nationality of children cared for by the Children's Aid Society of Winnipeg:

Irish .....	24	Austrian .....	1
Canadian .....	147	French .....	7
French half-breed ..	17	German .....	21
English .....	97	Icelandic .....	5
Galician .....	36	Welsh .....	6
United States .....	9	Negro .....	1
Polish .....	9	Russian .....	3
Swedish .....	4	Scotch .....	12

## Effects of Immigration

We do not attempt to base any definite conclusions upon these figures. Many considerations enter into the problem. But we must not forget that, while it has its benefits, immigration also brings very heavy burdens. Many of our immigrants are below the average in their own countries.

2. *Physical Condition.* — Statistics in the United States show that the foreign-born “furnished two and one-third times their normal proportion of insane. They have been the cause of epidemics and of the spread of much infection. . . . Favus and trachoma were practically unknown in the United States before the immigration from Southern and Eastern Europe. . . . Probably the worst effect of immigration upon the public health is not the introduction or spread of acute diseases, but of large numbers of persons of poor physique who tend to lower the general vigor of the community.”  
—Hall.

How far this is true of Canada we cannot yet say. The same classes are coming to us as to the United States. The Canadian medical inspection is becoming more strict, and yet, as the chief medical officer says in his last report: “Remembering that the immigrants are examined in groups often of 1,000 and over, and that as many as 7,000 have arrived in a single day, it will be understood that no attempt is

## Strangers Within Our Gates

made to make a clinical examination of persons who are not obviously in poor health."

The following tables from the departmental reports are of interest. They show the effort that is being made to admit only "the fit." But, with such a superficial examination, many diseased persons must pass unnoticed; and it may well be doubted if all who are released are permanently cured—*e.g.*, out of 991 detained because of trachoma, 766 were released. But let each read these tables for himself, and draw his own conclusions.

# Effects of Immigration

TABLE I.

Not allowed  
to enter  
Canada

Nationality.	Total Arrivals.	Atlantic Ports.		Pacific Ports.		Totals.		Totals
		For Canada.	For U.S.A.	For Canada	For U.S.A.	For Canada.	For U.S.A.	
Austrian .....	562	1	..	1	..	2	..	2
Galician .....	1,652	6	..	..	..	6	..	6
Magyar .....	347	3	..	..	..	3	..	3
Ruthenian .....	303	2	..	..	..	2	..	2
Slovak .....	146	3	..	..	..	3	..	3
Chinese .....	92	..	..	1	..	1	..	1
French .....	1,314	4	1	..	..	4	1	5
German .....	1,889	2	..	..	..	2	..	2
English .....	41,156	42	2	2	..	44	2	46
Scotch .....	10 729	6	..	..	..	6	..	6
Irish .....	3,404	4	..	1	..	5	..	5
West Indian .....	64	1	..	..	..	1	..	1
Greek .....	545	1	..	..	..	1	..	1
Hebrew .....	544	1	..	..	..	1	..	1
Hebrew, Russian .....	5,802	24	3	..	..	24	3	27
Italian .....	5,114	29	1	..	..	29	1	30
Japanese .....	2,042	..	..	99	1	99	1	100
Poles .....	144	2	1	..	..	2	1	3
Poles, Austrian .....	375	1	..	..	..	1	..	1
Poles, Russian .....	492	6	4	..	..	6	4	10
Roumanian .....	431	1	..	..	..	1	..	1
Russian .....	1,927	15	15	1	..	16	15	31
Finns .....	1,049	..	3	..	..	..	3	3
Icelandic .....	46	..	4	..	..	..	4	4
Swedes .....	1,077	4	..	..	..	4	..	4
Turks .....	232	3	..	..	..	3	..	3
Armenians .....	208	2	..	..	..	2	..	2
Syrians .....	277	1	..	..	..	1	..	1
From U.S.A. ....	34,659	..	..	17	..	17	..	17
India .....	2 124	..	..	119	..	119	..	119
Totals .....	118,746	164	34	241	1	405	35	440

## Strangers Within Our Gates

### Immigration Restrictions

"This table, always interesting to the casual reader, is important, not only in indicating results compared with previous years, but also the degree to which the various peoples are impressed with the restrictions placed upon undesirable immigrants. As remarked in previous years, of the total number, those destined to the United States show the proportionately largest number, there being 34 in a total of 198 at Atlantic ports, as compared with 164 destined for Canada, while the total immigrants destined to the United States were 17,887, as compared with 101,715 to Canada. The number of British debarred at Atlantic ports was 54, or 1 in 1,033, as compared with 1 in 1,669 in 1905-6. This increase, as compared with last year, of 3 to 2 in British rejections, is very worthy of note, since it has been the rule that the larger the total immigration of any class the proportion detained is fewer, and British immigration has been greater than for the same period of the previous year. The English rejections were as 1 in 935; the Scotch as 1 in 1,788, and the Irish as 1 in 851.

# Effects of Immigration

TABLE II.

Statement giving the Diseases and other Causes for which Immigrants were detained at the ports of entry—Quebec, Montreal, Halifax, St. John, Victoria, Vancouver and New York, during the Fiscal Year, 1906-07 (9 months).

Class of Disease.	Cause of Detention.	Number Detained.	Number Released.	Number Deported.	Still in Hospital.
1 Contagious diseases	Chicken pox .....	1	1*	..	..
	Typhoid fever .....	1	1	..	..
	Mumps .....	1	1	..	..
	Measles .....	4	4	..	..
	Totals .....	7	7	..	..
2 General diseases....	Lupus .....	3	..	8	1
	Tuberculosis .....	12	5	6	1
	Alcoholism .....	1	1	..	..
	Delirium tremens .....	3	..	8	..
	Rheumatism .....	2	1	1	..
	Malarial fever .....	1	..	..	1
	Fever .....	3	3	..	..
	Totals .....	25	10	13	2
3. The eye .....	Trachoma .....	991	766*	176	49
	Conjunctivitis .....	1793	1756	10	27
	Ulcer of eye .....	1	1	..	..
	Cataract .....	1	..	1	..
	Ophthalmia neonatorum ..	1	1	..	..
	Blind .....	3	2	1	..
	Partially blind .....	12	..	12	..
	Totals .....	2802	2526	200	76
Nervous system ....	Spinal disease .....	1	..	1	..
	Paralysis .....	7	5*	2	..
	Convulsions .....	3	3	..	..
	Apoplexy .....	1	1	..	..
	Feeble-minded .....	8	4	4	..
	Melancholia .....	1	..	1	..
	Hysteria .....	1	1	..	..
	Insane .....	15	13	..	2
	Epilepsy .....	3	..	3	..
	Pott's disease .....	1	..	1	..
	Paralysis of leg .....	1	1	..	..
	Totals .....	42	15	25	2

\* 1 died.



# Strangers Within Our Gates

TABLE II.—Continued,

Statement giving the Diseases and other Causes.—Continued.

Class of Disease.	Cause of Detention	Number Detained.	Number Released.	Number Reported.	Still in Hospital.
5. Circulatory System.	Heart disease .....	1	..	1	..
6. Respiratory System	Bronchitis .....	4	4	..	..
	Pneumonia.....	1	1	..	..
	Empyema .....	1	..	1	..
	Chronic pleurisy .....	1	..	1	..
	Totals .....	7	5	2	..
7. Digestive system....	Hernia .....	5	1	4	..
8. Genito-urinary .....	Syphilis .....	2	..	2	..
9 The skin....	Favus .....	9	7	2	..
	Alopecia .....	2	2	..	..
	Erysipelas .....	1	1	..	..
	Scabies .....	1	1	..	..
	Eczema .....	1	..	..	1
	Abscess on face .....	1	1	..	..
	Tinea (Ringworm) .....	3	2	..	1
	Tubercular adenitis.....	2	..	1	1
	Totals ....	20	14	3	3
10 Locomotor system..	Muscular atrophy .....	1	..	1	..
11. Malformation—dis- eases of old age and infancy.....	Deaf .....	3	3	..	..
	Cripple .....	1	..	1	..
	Senility and debility .....	20	13	4	3
	Deaf and dumb.....	6	1	5	..
	Hunchback .....	2	2	..	..
	Lame .....	1	1	..	..
	Rickets .....	1	..	..	1
	Old age .....	1	1	..	..
	Totals .....	35	21	10	4
12. Accidents .....	Sprained muscle of groin..	1	1	..	..
	Lost fingers and toes.....	1	..	1	..
	Totals .....	2	1	1	..

# Effects of Immigration

TABLE II.—Continued.

Statement giving the Diseases and other Causes.—Continued.

Class of Disease.	Cause of Detention.	Number Detained.	Number Released.	Number Deported.	Still in Hospital.
13. Ill-defined causes ..	Poor physique .....	7	4	8	..
	Nervous disease .....	2	1	1	..
	Totals .....	9	5	4	..
14. Other causes. ....	Accompanying patients....	213	190*	19	4
	Likely to become a public charge .....	159	69	90	..
	Criminals .....	11	2	9	..
	Traumatic lameness .....	1	1	..	..
	For safe-keeping .....	4	4	..	..
	Suspected immoral.....	4	4	..	..
	Stowaway .....	18	11	7	..
	Prostitute .....	8	..	8	..
	Ran away from wife .....	1	..	1	..
	Ran away from father.....	2	..	2	..
	Eloped.....	2	..	2	..
	Held for bond .....	1	1	..	..
	For further observation....	8	8	..	..
	Waiting for tickets.....	3	3	..	..
	Waiting for situation.....	94	94	..	..
	To observe mental condi- tion .....	1	1	..	..
	Pediculosis .....	1	1	..	..
	To observe eyes .....	16	16	..	..
	Bad character .....	30	1	29	..
	Artificial foot .....	1	1	..	..
	Opium fiend .....	3	..	3	..
	Procurer .....	1	..	1	..
	Degenerate.....	3	..	3	..
	Totals .....	585	407	174	4
	Grand totals .....	3543	3012†	440	91

\* 1 died    † 4 died

# Strangers Within Our Gates

TABLE III.

Statement showing the Number, Nationality and Causes for which Immigrants admitted to Canada were deported after admission to Canada during the Fiscal Year, 1906-07 (9 months).

Nationality.	Whence sent for Deportation	Male.	Female.	Class of Disease.	Cause of Deportation.
DEPORTED AT ST. JOHN.					
English	Winnipeg	2	..	General diseases	Tuberculosis
"	Toronto	1	..	"	"
Dane	Winnipeg	1	..	"	"
English	"	4	..	"	"
"	Toronto	..	1	"	"
Irish	Winnipeg	1	..	"	"
English	"	2	..	Eye diseases	Failing eyesight.
"	London	3	..	Nervous diseases	Insanity.
"	Strathroy	2	..	"	"
"	Toronto	..	1	"	"
"	Hamilton	2	..	"	"
"	Montreal	1	..	"	"
"	Edmonton	1	..	"	"
Welsh	Montreal	1	..	"	"
Irish	Toronto	1	..	"	"
Scotch	"	..	1	"	"
"	Winnipeg	..	1	"	"
Galician	"	..	1	"	"
English	"	2	..	"	Physically and mentally weak.
"	"	1	..	"	Epilepsy.
"	"	2	..	"	Heart disease.
"	"	1	..	Circulatory system	Empyema.
"	"	1	..	"	Varicose veins
French	"	1	..	"	Ulcer on leg.
English	Cornwall	1	..	The skin	"

## Effects of Immigration

REPORTED AT MONTREAL.		Totals.		Locomotor system		Locomotor ataxi	
English	Winnipeg	1	62	..	Malformation, etc.	..	Deaf and dumb.
"	Toronto	2		..	"	..	Twisted neck and head
"	St. John	1		..	"	..	Cripple.
"	Winnipeg	1		..	Old age	..	Old age.
"	"	1		..	Ill-defined causes	..	Physically unfit.
Scotch	Toronto	1		..	Accidents	..	Lost eye and thumb, feeble.
English	Winnipeg	1		1	Other causes	..	Accompanying patients.
"	London	5		5	"	..	"
"	Toronto	2		2	"	..	"
Scotch	Winnipeg	3		3	"	..	Likely to become a public charge.
English	United States	3		3	"	..	"
"	St. John	1		1	"	..	"
"	Winnipeg	2		2	"	..	"
Swede.	Toronto	1		1	"	..	Criminal.
English	Montreal	1		1	"	..	"
"	Quebec	1		1	"	..	"
"	"	1		1	"	..	Pregnant.
Italian	Winnipeg	1		1	"	..	Immoral.
English	"	1		1	"	..	Vicious tendencies.
Scotch	Totals.	62		20			
					General diseases		Tuberculosis.
English	Winnipeg	4		1	"		"
"	Montreal	2		..	"		"
"	Ottawa	1		..	"		"
Galician	Winnipeg	1		..	"		"
Swede.	Montreal	1		..	"		"
U. S. Citizen	Winnipeg	1		..	"		"
English	"	5		..	"		Rheumatism
Hebrew	"	1		..	"		"
French	"	1		..	"		"

## Strangers Within Our Gates

TABLE III.—Continued.  
Statement showing the Number, Nationality, Causes, etc.—Continued.

Nationality	Whence sent for Deportation.	Male.	Female.	Class of Disease.	Cause of Deportation.
Irish	Montreal.....	1	..	General diseases .....	Alcoholism.
"	Ottawa.....	1	..	"	"
English	Port Arthur.....	1	..	Eye diseases .....	Failing eyesight
"	Winnipeg.....	8	1	Nervous diseases.....	Insanity.
"	Kingston.....	1	..	"	"
"	Montreal.....	6	3	"	"
"	Toronto.....	4	1	"	"
"	Hamilton.....	2	..	"	"
"	Penetanguishene.....	1	..	"	"
Scotch	Montreal.....	1	..	"	"
Irish	Quebec.....	1	1	"	"
Hebrew	Winnipeg.....	1	..	"	"
Galician	Halifax.....	1	1	"	"
U. S. Citizen	New Westminster.....	3	..	"	"
"	Montreal.....	1	..	"	"
"	Toronto.....	1	..	"	"
Swede.....	Bracebridge.....	1	..	"	"
Galician	Montreal.....	1	..	"	"
Scotch	Winnipeg.....	1	..	"	"
English	Hamilton.....	1	..	"	"
"	Winnipeg.....	1	..	"	Epilepsy.
"	Cobourg.....	1	..	"	"
"	Winnipeg.....	1	1	"	Physically and mentally weak.
"	Montreal.....	1	..	Circulatory system .....	Varicose veins.
"	Winnipeg.....	1	..	Digestive system .....	Chronic dysentery
"	Winnipeg.....	1	..	Genito-urinary system	Diabetes.
"	"	1	..	The skin .....	Bright's disease.
"	"	1	1	"	Ulcer

# Effects of Immigration

English .....	Montreal.....	1	The skin .....	Abscess.
Welsh.....	".....	1	Malformation, etc. ....	Cripple
Russian Hebrew.....	Winnipeg .....	1	Old age .....	Old age.
Hungarian .....	".....	1	Malformation .....	Cripple.
English .....	Cornwall .....	1	Accidents .....	Frost bites.
".....	Ottawa .....	1	Other causes .....	Lead poison.
".....	Winnipeg .....	6	".....	Accompanying patients.
".....	Montreal.....	1	".....	"
Scotch .....	Ottawa.....	3	".....	"
English .....	Montreal.....	1	".....	Likely to become a public charge.
".....	Ottawa.....	1	".....	"
".....	Winnipeg .....	2	".....	"
Scotch .....	Toronto .....	3	".....	"
English .....	Goderich.....	1	".....	Pregnancy
".....	Lachute .....	1	".....	Criminal
".....	Montreal.....	1	".....	"
Totals.....		82		
DEPORTED AT QUEBEC.				
Irish .....	Quebec .....	1	Nervous system .....	Insane.
English .....	Stanstead .....	1	Other causes .....	Pregnancy
Totals.....		2		
DEPORTED AT HALIFAX.				
English .....	Toronto .....	1	Nervous diseases.....	Insane.
".....	Penetanguishene.....	1	".....	"
Scotch .....	New Westminster .....	1	".....	"
".....	Toronto .....	1	Other causes .....	Bad character.
".....	Halifax .....	1		Pregnancy.
Totals.....		3		
Grand Totals ....		147		

## Strangers Within Our Gates

Those who  
were "turned  
back"

"Table III. shows the fate, so to speak, of the unfortunates in the great stream of favored people who have found their way to a new home in Canada. In all 201 have been sent out of Canada for some cause, of whom 157 were English, 8 Irish, 12 Scotch, and of the others, Galicians 4, French 2, Swedish 4, Italian 1, from the United States 5, Hebrew 3, Hungarian 1, Finnish 1, Danish 1, and Welsh 2.

### TABLE IV.

Statement showing the Number and Nationality of Immigrants  
deported after admission to Canada during the three  
Fiscal Years 1904-05, '05-06, '06-07

Nationality.	Total Number Arriving.	Deported.	Ratio of Deported to Number Arriving.
Icelanders .....	627	5	1 in 125
Danes .....	1,232	6	1 in 205
Welsh .....	2,069	6	1 in 345
English .....	155,138	318	1 in 496
Swedes .....	4,726	9	1 in 525
Norwegian .....	3,688	7	1 in 527
Poles .....	546	1	1 in 546
Hebrew .....	2,275	4	1 in 569
Fins .....	3,475	4	1 in 869
Irish .....	12,420	13	1 in 955
Dutch .....	1,064	1	1 in 1,064
Hungarian .....	2,219	2	1 in 1,109
French .....	4,705	4	1 in 1,176
Galician .....	14,234	10	1 in 1,423
Newfoundlander .....	1,559	1	1 in 1,559
Scotch .....	38,319	23	1 in 1,666
Russian .....	6,995	3	1 in 2,332
Belgian .....	2,552	1	1 in 2,552
Austrian .....	2,723	1	1 in 2,723
Russian Hebrew .....	18,064	3	1 in 6,021
German .....	6,338	1	1 in 6,338
Italian .....	16,546	1	1 in 16,546
From United States .....	136,319	5	1 in 27,263
Totals .....	437,833	424	1 in 1,033

## Effects of Immigration

"While it is apparent that the number in some instances is too small to draw conclusions from, yet several nationalities show continued freedom from deported cases. For instance, only one Italian was deported this year as a criminal, and none in either previous year, although there were 16,546 Italian immigrants in the three years. Evidently they are remarkably free from insanity and tuberculosis, and in the latter cases this may be due to their outdoor life in sunny Italy. While the people of the United States stand first in the list as regards freedom from deportation, it will be understood that their being mostly agriculturists in the North-West and having resources will prevent their defectives from becoming, to a large extent, a burden upon the public. It is probable, too, that the remarkable interest and care taken by the Russian Hebrews for their own people is an explanation, in part, of the few deported; but it is probable that the fear of a forced return to Russia is an impelling force preventing their sick from becoming dependent inmates of public institutions."

3. *Illiteracy*.—It is no light thing to introduce into our country tens of thousands of non-English-speaking immigrants. Ignorance of our language is a barrier that largely isolates these peoples from us and our institutions; and behind the language is the foreign mind and training which still further separates them from us. But



## Strangers Within Our Gates

more serious still is the fact that many of the immigrants are illiterates, uneducated even in their own language.

Illiteracy for  
European  
nations

According to the *Report of the United States Commissioner of Education*, the following is the general illiteracy for European nations:

Countries.	Per cent.	Category of Population
German Empire .....	0.11	Male.
Sweden and Norway ....	0.11	Male.
Denmark .....	0.54	Male.
Finland .....	1.60	Male and female over
Switzerland .....	0.30	Male. [10 years.
Scotland .....	3.57	Male and female.
Netherlands .....	4.00	Male.
England .....	5.80	Male and female.
France .....	4.90	Male.
Belgium .....	12.80	Not given.
Austria .....	23.80	Not given.
Ireland .....	17.00	Male and female.
Hungary .....	28.10	Male.
Greece .....	30.00	Male and female.
Italy .....	38.30	Male.
Portugal .....	79.00	Male and female.
Spain .....	68.10	Male.
Russia .....	61.70	Male.
Servia .....	86.00	Male.
Roumania .....	89.00	Male.

The following table, showing the illiteracy of the different races contributing more than 2,000 immigrants each to the United States in 1904, will be largely true for Canada:



1. Galician children with some of our W. M. S. workers at Edmonton, Alta.
2. A kitchen garden class of foreign children at All Peoples' Mission, Winnipeg, Man.



# Effects of Immigration.

## Northern and Western Europe.

(Chiefly Teutonic and Celtic.)

Scotch .....	0.6	Irish .....	3.4
Scandinavian .....	0.7	Dutch and Flemish..	4.1
English .....	1.3	German .....	4.8
Bohemian and Mora-		Italian (North).....	12.6
vian .....	1.8		
Finnish .....	2.7	Average of above..	4.0
French .....	3.2		

## Southern and Eastern Europe.

(Chiefly Slavic and Iberic.)

Spanish .....	9.8	Croatian & Slovenian	36.1
Magyar .....	14.1	Bulgarian, Servian and	
Greek .....	23.6	Montenegrin .....	45.4
Russian .....	26.0	Lithuanian .....	54.1
Slovak .....	27.9	Italian (South).....	54.2
Roumanian .....	31.7	Ruthenian .....	58.8
Dalmatian, Bosnian		Portuguese ... ..	67.5
and Herzegovinian	35.6		
Polish .....	35.8	Average of above..	42.6

## Other Races.

Chinese .....	8.2	Hebrew .....	23.3
Cuban .....	8.7	African (black).....	23.7
Japanese .....	21.6	Syrian .....	54.7

We add another rather curious table, which <sup>illiteracy and poverty</sup> shows the general connection between illiteracy and poverty:

## United States Immigrants Arriving at Port of New York 1899.

Race.	Per cent. Illiterates.	Money brought per capita.
Southern Italians.....	46.56	\$ 8.79
Ruthenians .....	45.83	9.53
Syrians .....	41.22	13.95
Poles .....	28.39	10.37
Germans .....	4.43	29.18
British .....	2.43	29.51

## Strangers Within Our Gates

The more illiterate the less money. It should be remembered that the foreigners coming to us in the largest numbers are the Southern Italians and Ruthenians, or, as the latter are commonly called, Galicians.

The result of the incoming of immigrants will be that the average educational standing of the people will be lowered; and if school attendance is not made obligatory, it will be greatly and permanently lowered.

4. *Crime.*—The situation in the United States may be presented in the following statements from Hall:

Crime and  
insanity  
among  
foreigners

"Roughly speaking, the foreigners furnish more than twice as many criminals, two and one-third times as many insane, and three times as many paupers as the native element.

"In addition to the cost of supporting persons actually in institutions, there is a far larger cost for increased police and sanitary inspectors, for law courts and machinery of justice, for private charity, for public education, and for the effects of physical and moral contagion upon the rest of the population.

"We might endure the criminality of the adult immigrants with more composure if we had any assurance that their children would be as orderly as the native-born. But we find just the opposite to be the fact. The children of immigrants are, therefore, twice as dangerous as the immigrants themselves."

## Effects of Immigration

The immigration to Canada has been so recent that here, again, we have no statistics on which to base conclusions of any value. The annual police returns for Winnipeg for 1907 show that immigrants are fairly prominent in the police court, more so than their numbers would warrant.

The following were the nationalities of the offenders:

Foreigners in  
Winnipeg  
police court  
during 1907

Canadian .....	1,541	Welsh .....	17
English .....	992	Italians .....	15
Scotch .....	693	Assyrians .....	14
Irish .....	452	Austrians .....	19
Galician .....	379	Chinese .....	10
American .....	304	Indians .....	6
German .....	140	Bohemians .....	7
Swedes .....	128	Ruthenians .....	8
Icelanders .....	72	Australians .....	6
French .....	58	Roumanians .....	4
Hebrews .....	95	Bukowinians .....	5
Negroes .....	107	Finlanders .....	5
Poles .....	76	Hollanders .....	5
Halfbreeds .....	86	Mexicans .....	4
Russians .....	37	Swiss .....	2
Norwegians .....	31	Greeks .....	6
Hungarians .....	25	Belgians .....	13
Danes .....	21		

IV. *Political Effects.*—Already our immigrants are making themselves felt in our political life. They soon obtain the franchise, and their votes are too numerous to be disregarded. Among nearly all the races there are political clubs. The political parties find it to their interest to maintain newspapers in the various

The vote of  
the foreigners

## Strangers Within Our Gates

leading languages. The non-English are frequently settled in "colonies," so that they have virtually the balance of power. Canada's future lies with her immigrants. Another word of warning from the United States: "The heterogeneity of these races tends to promote passion, localism and despotism, and to make impossible free co-operation for the public welfare."—*Hall*.

## XX.

### THE CITY.

So important is the city, and so great its problems, that it demands a section to itself. One book dealing with this subject should be in the hands of all our readers, "The Challenge of the City," by Josiah Strong. <sup>The challenge of the city</sup>

We cannot do better in this necessarily brief treatment than quote certain passages which may at once state the situation and stimulate further study:

"The social problem is the problem of man's relation to his fellows, which relations have been wonderfully multiplied and complicated by the industrial revolution. In the city, which is the most characteristic product of the new civilization, these relationships are more numerous and more intimate than elsewhere; and it is here that the evil effects of mal-adjustment are most pronounced."

"If now it is true of modern civilization that materialism is its supreme peril, pre-eminently true is it of American civilization; and if material growth finds its comparative in the New World, the modern city furnishes its superlative. The modern city is at the same time the most characteristic product and the best exponent of <sup>The modern city</sup>



## Strangers Within Our Gates

modern civilization, and beyond a doubt it will determine the civilization of the future."

From the  
country to  
the city

"At the beginning of the nineteenth century the United States had only six cities of 8,000 or more; in 1880, 286; in 1890, 443; and in 1900, 545, among which are some of the greatest cities of the earth. In 1800 less than 4 per cent. of our population was urban; in 1900, 33 per cent. In 1800 Montreal had a population of 7,000; in 1850, of 60,000, and in 1907, of 400,000. Toronto had 9,000 inhabitants in 1834, 25,000 in 1850, and 250,000 in 1907, an increase in less than sixty years of 1,000 per cent. Some have supposed that this remarkable movement of population from country to city was due to the exceptional conditions of a new civilization which would pass with time.

The growth  
of the city

"But this growth is not peculiar to new civilizations. London is probably two thousand years old, and yet four-fifths of its growth was added during the past century. From 1850 to 1890 Berlin grew more rapidly than New York. Paris is now five times as large as it was in 1800. Rome has increased 50 per cent. since 1890. St. Petersburg has increased five-fold in a hundred years. Odessa is a thousand years old, but nineteen-twentieths of its population were added during the nineteenth century. Bombay grew from 150,000 to 821,000 from 1800 to 1890. Tokio increased nearly 800,000 during the last twenty years of the century, while Osaka

## The City

was nearly four times as large in 1903 as in 1872, and Cairo has more than doubled since 1850. Thus, in Europe, Asia and Africa we find that a redistribution of population is taking place, a movement from country to city. It is a world phenomenon.

"Some have imagined that it would prove temporary; that this flowing tide would soon ebb. But its causes are permanent, and indicate that this movement will be permanent. The sudden expansion of the city marks a profound change in civilization, the results of which will grow more and more obvious."

The accompanying chart shows the growth of urban population in the United States and Canada:

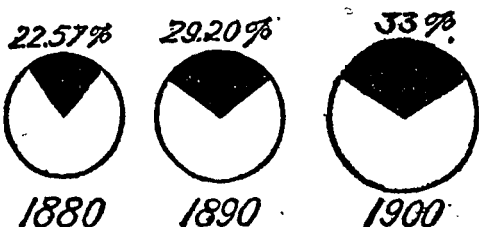
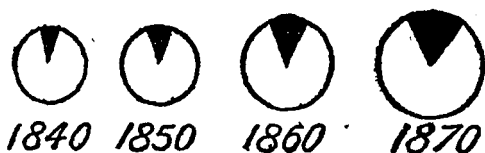
"Our population will continue to swell by this foreign flood, and whatever strain it puts on American institutions, that strain is more than three times as great in our large cities as in the whole country. In 1890, of the male population in our eighteen largest cities, 1,028,122 were native-born of native parentage, 1,386,776 were foreign-born, and 1,450,733 were native-born of foreign parentage; that is, those who were foreign by birth or parentage numbered 2,837,509, or more than two and a half times as many as the native American stock. This proportion has been largely increased by the immigration of the last sixteen years.

Foreigners  
in the cities

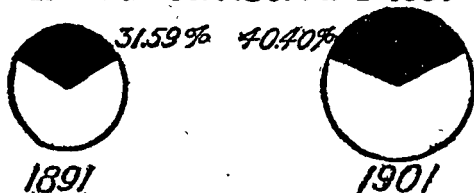
"These elements as they come to us are clay in

**PROPORTION OF POPULATION IN  
THE UNITED STATES DWELLING  
IN CITIES OF 8,000 OR MORE  
INHABITANTS FROM 1790 TO 1900**

*Urban = Black segments of circles*



**URBAN POPULATION OF  
CANADA IN 1891 AND 1901**



**GROWTH OF URBAN POPULATION IN THE UNITED  
STATES AND CANADA**

## The City

the hands of the political potter. If they remain uninstructed as to good citizenship and incapable of forming individual judgments, the 'boss' will certainly rule the city when the city rules the nation."

"When immigrants segregate themselves in various quarters of our great cities, our language ceases to be a necessity to them. Ideas and customs remain foreign. The most essential elements of their foreign environment they have brought with them. Here are bits of Bohemia, Russia, Italy, transferred to this side of the Atlantic and set down in the city."

Hall shows clearly the relation of the immigrant to the slum:

"The proportion of those of foreign birth or parentage to the total population of the slums in Baltimore was (1900), 77 per cent.; in Chicago, 90 per cent.; in New York, 95 per cent., and in Philadelphia, 91 per cent. . . . Southeastern Europe furnishes three times as many inhabitants as Northwestern Europe to the slums of Baltimore, 19 times as many to the slums of New York, 26 times as many to the slums of Chicago, and 71 times as many to the slums of Philadelphia."

The immi-  
grant and the  
slum in the  
United States

In Canada; the city and its problems are only beginning to require serious consideration. But already we hear much about municipal ownership of the great franchises, already city government is being remodelled. Within the last few

## Strangers Within Our Gates

Canadian  
cities and  
their  
problems

years charity organization societies, city missions and institutional churches are being organized to meet hitherto unknown needs. Already we have our foreign-quarters, "wards," "shacktowns," "China towns," "ghettos," "east-end," and "slum districts." Silently, almost unnoticed, a change is taking place. Canada is leaving the country for the city. In 1891, 32 per cent. of our population was urban; in 1901, 38 per cent.—a relative gain of 6 per cent. for the cities in ten years.

The population of Ontario more than<sup>d</sup> doubled from 1851 to 1901, but the population of Toronto increased over six times during the same period.

The population of the Province of Quebec was almost twice as large in 1901 as in 1851, but that of Montreal was over four and one-half times as large.

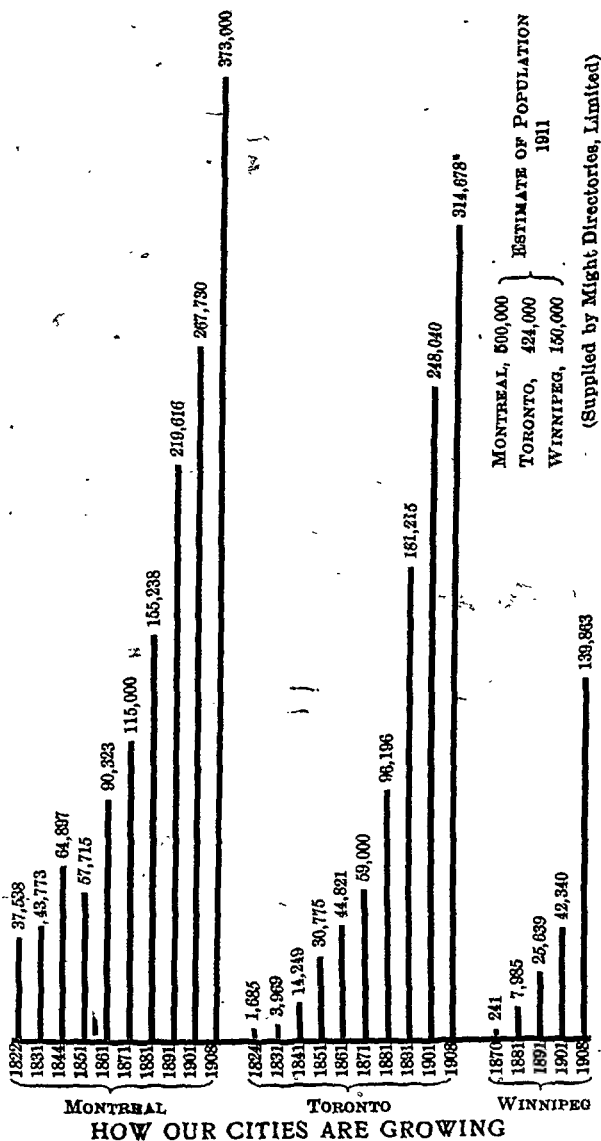
Manitoba is an agricultural province, and yet one-quarter of the entire population is resident in the city of Winnipeg alone.

The following diagrams show the growth of our cities:

The present decade will bring us right into line with developments on the American side. Montreal, with a mixed English and French population, has now added very large Jewish and Italian elements.

Foreigners in  
Toronto

In Toronto, St. John's Ward alone contains about 11,640 foreigners divided as follows: 6,000 Jews, 1,000 Italians, 2,500 of various



\*Police census

## Strangers Within Our Gates

nationalities. It is estimated that Toronto's foreign population (June, 1911), is as follows: Bohemian, 80; Bukowinians, 200; Galicians, 1,000; Jews, 20,000; Italians, 7,500; Balkan Peninsula, 2,500; Finns, 750; Syrians, 300; Greeks, 500; Russians, 450; Poles, 1,800; Chinese, 1,400; Austrians and Hungarians, 1,000; South American Republics, 400; French, 200; Germans, 3,500; Scandinavians, 400. Total, 42,680. This is probably a very conservative estimate. Then to the "foreigners" we must add the very large number of British immigrants and many from the United States.

The figures were obtained from foreign Consuls, a church census, and the Directory Office. The forthcoming Dominion Census will supply exact information.

In Winnipeg, it is estimated that from one-quarter to one-third of the population are "foreigners." There are few Italians; proportionately as many Jews as in Eastern cities; large numbers of Ruthenians, Poles, Germans and Scandinavians—after that representatives of all nationalities.

### Foreigners in Montreal

An estimate of the foreign population of Montreal gives us the following: Jews, 40,000 to 45,000; Italians, 8,000 to 10,000; Chinese, 1,000; Syrians, 800 to 1,000; with a considerable number of Greeks and Roumanians, and a sprinkling of almost all other nationalities.



1. Twelve nationalities represented.

2. A prosperous merchant of "The Ward."      3. Playtime.

IN "THE WARD"—TORONTO'S FOREIGN QUARTER.





## The City

We append the special census of 1906 for  
Winnipeg:

Canadian born.....	44,620	Foreigners in Winnipeg
British Islands.....	22,760	
British Possessions.....	254	
<hr/>		
Total British born .....	67,634	
Austria-Hungary .....	4,905	
Belgium.....	135	
China.....	362	
Denmark .....	155	
East Indies .....	26	
France .....	197	
Germany .....	2,547	
Greece.....	16	
Holland.....	156	
Iceland .....	1,882	
Italy .....	327	
Japan.....	6	
Norway and Sweden .....	1,689	
Roumania .....	613	
Russia .....	4,594	
Spain and Portugal.....	24	
Switzerland .....	42	
Syria .....	80	
Turkey .....	51	
United States .....	3,875	
West Indies .....	53	
Other countries .....	697	
<hr/>		
Total foreign born .....	22,432	
At sea .....	4	
Not given .....	83	
<hr/>		
Grand total.....	90,153	

Ignorance of the language, high rents, low standards of living, incompetency, drunkenness and other evils are already producing conditions as bad as are to be found in the slums of the great cities. Unless certain tendencies are

## Strangers Within Our Gates

checked at once, it is appalling to think what will result with the growth of the city. We give an ordinary police court item from a Winnipeg daily paper:

Lodging  
houses for  
foreigners

"M. Simok and M. Selenk endeavored to ascertain how many adults they could crowd into a given space. Selenk managed to accommodate forty-three occupants in five rooms where only fourteen could hope to find sufficient atmosphere for healthy respiration. Simok ran his neighbor close, having twenty-four in one room where only seven should have been. His rooms were too low, and lacked ventilation. In consideration of the immense profits made by such economic means, Magistrate Daly, at this morning's police court, charged Selenk \$15 and costs, and Simok \$10 and costs."

Fancy such conditions with "illimitable prairies" stretching to the north and west!

Foreigners'  
homes seen  
by a mission  
worker

A worker in a city mission gives the following typical cases of the poorer foreign homes:

"Jacob Lalucki is employed in the Canadian Pacific Railway shops. He is a Ruthenian, his wife Polish. They are both Roman Catholics, but occasionally attend a Protestant mission. They have two young children. They live in one room, and have nine boarders, and the wife goes out washing.

"Michael Yakoff and his wife are Russians. They have four children. He has only one leg, and acts as caretaker in a hall for which he

## The City

receives \$12.00 a month. They live in three rented rooms for which they pay \$8.00 a month. They keep some roomers. Pieter, the oldest boy, eight years old, has to go out along the streets and lanes where he can find sticks of wood, empty barrels, etc., for which he gets a few cents to help to keep the family. Of course, he does not go to school. This family is Orthodox Greek.

"Pieter Dagchook and wife are Ruthenians. He is a laborer—works 'steady' but drinks heavily. They have eight children. The eldest daughter is married and doing well. One boy ran away from home. Another boy is in jail. A thirteen-year-old girl is at present in the hospital, and the four younger children are at home.

"Stanislau Yablonovich is a teamster. He owns his own team, and his wife goes out cleaning. They own their house and several lots. They live in two rooms, and have five roomers. The furniture consists of three beds, a table, two chairs, a stove and some boxes. The attic is full of pigeons.

"Ignace Lagkowski is a Little Russian. He is in the employ of the Street Railway Company. The family is very industrious. The mother goes out to work. Two of the boys sell papers. One boy works in a factory. They are Orthodox Greek, but the children attend the mission Sunday School, and their mother the Mothers' meetings.

## Strangers Within Our Gates

"John Doerschuchs' little boy, Lader, who attends the Kindergarten, had a sad accident last year. He was crossing the railroad track and an engine crushed his leg, so that it had to be amputated. The parents could get no compensation—they were only 'foreigners.'

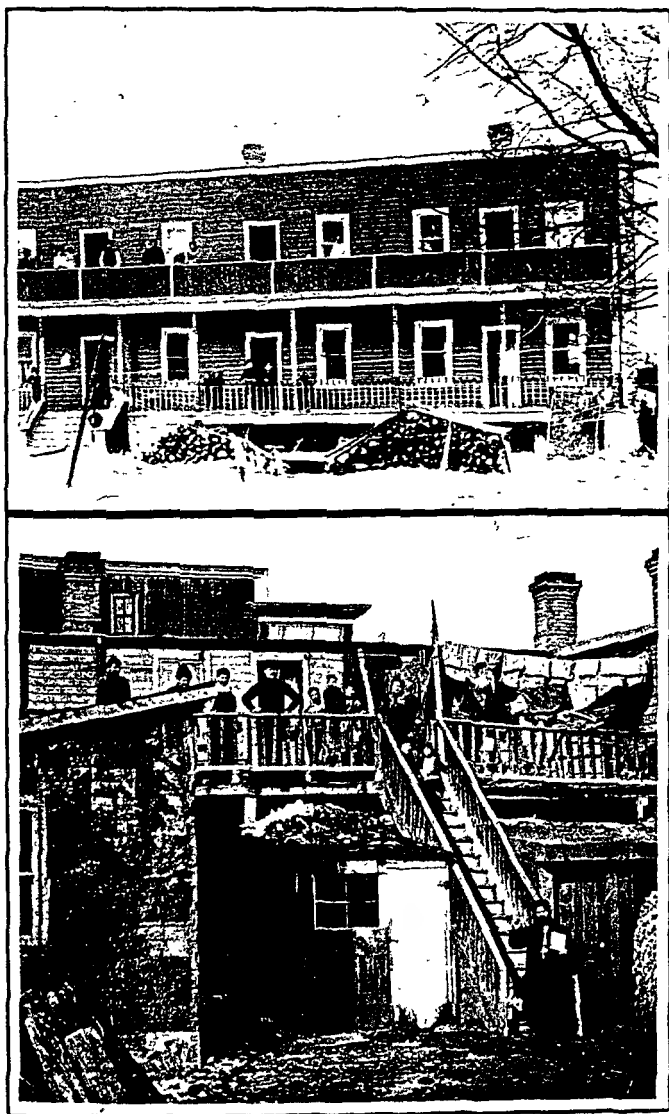
Some of  
our foreign  
citizens

"Dunka and Nastaoma Ladowska are two of our Kindergarten girls. Their mother is a Ruthenian woman. She does not live with her husband, who was cruel to her. She has tried her best to get rid of him, as she can do better alone. She works by the day, and keeps two or three roomers. She needs help and advice to lead a clean life.

"Mrs. Machterlincks is a widow; she has a rented-house in which there are five rooms. She has two families as tenants, and between fifteen and twenty men boarders. She has several lots nearly paid for.

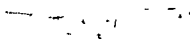
"John Luelbachyl and his wife Mary came out from Galicia last spring. When he reached Winnipeg it was discovered that he had 'sore eyes,' and he was deported. His wife remained in the Immigration Hall for several months. Then she had a bad ankle, and had to be taken to the hospital. The three children were sent to the Children's Aid.

"Pieter Yabroof is employed in a slaughter-house. He and his wife and two children live in two rented rooms, and keep from fifteen to twenty men roomers. The place is nearly all



1. A tenement built on the rear of a lot so that several similar buildings may be built in front.
2. In this building, owned by a Syrian, there are many homes, and generally in each home some boarders.

DOUBLE-DECKER TENEMENTS, WINNIPEG, MAN.



## The City

beds. There are also a table, a stove and some boxes.

"Michael Franchicinski is a laborer, but has at present no work. He and wife and five children live in two small rooms for which they pay \$4.50 a month; this must come out of the summer earnings. They have had great trouble and expense with one of the children. Little Pieter took sick when they were coming out here, and was sent back to Austria. The father hopes to save enough money to go for his little boy.

"John Klenbyel and wife and six children, and from fifteen to twenty boarders live in four rented rooms. The place is 'beastly' dirty. The boarders bring home kegs of beer nearly every day. Two of the older girls are 'working out.' One of them told our visitor the other day that she cannot stay at home; she is happier away."

Comment is hardly necessary. These are some of our immigrants—our coming citizens. How about standards of living—decency—morality? What about education and religion? Is it too high a flight to ask, what about our Canadian ideals?



## XXI.

### RESTRICTION OF IMMIGRATION.

"All countries are concerned with keeping their own useful citizens at home. All countries are concerned in preventing the ingress of foreign criminals, deficient or diseased."—*Whelpley*.

"The situation is grave and threatening, for, no matter how favorable may be the laws of Europe as applied to emigration, until each nation is compelled by sentiment from within or without to bear its own social burdens, they will be unloaded as freely as possible along the line of least resistance. Our immigration tide unless thoroughly policed carries with it the germs of anarchy, crime, disease and degeneracy."—*Whelpley*.

"While each of the colonies enforces more or less restrictive laws governing those who seek to enter, it is only necessary to note the experience of the United States to reach the conclusion that, should the popular tide of emigration turn toward these British Colonies, attracted by prosperous conditions or deftly directed that way by transportation interests, it would be equally impossible for South Africa, Australia or Canada to wholly exclude the undesirables."—*Whelpley*.

"The atmosphere of the Old World is permeated with the spirit of emigration. In all cases of hardship, of lack of employment, of misery and want, of misfortune and crime, the sufferer is urged to emigrate. If an industry is languishing, the workmen are told to emigrate. If the poorhouses are crowded, the authorities try to empty them on the colonies. If the country is deserted for the city, the city is to be depleted for the colonies; and the persons who have once deserted the soil are to be placed on it again. If population is constantly increasing by an excess of births over deaths, the remedy lies in cutting down at the other end by sending away the adults."—*R. Mayo Smith*.

When it has become necessary in the United States to form an Immigration Restriction

## Restriction of Immigration

League, it is surely high time that we examined closely the character of our immigration, and shut out those whose presence will not make for the welfare of our national life.

President McKinley thus expressed the situation: "A grave peril to the Republic would be a citizenship too ignorant to understand, or too vicious to appreciate the great value and beneficence of our institutions and laws, and against all who come here to make war upon them, our gates must be promptly and tightly closed." In his message of 1903, President Roosevelt said: "We cannot have too much immigration of the right kind, and we should have none at all of the wrong kind. The need is to devise some system by which undesirable immigrants shall be kept out entirely while desirable immigrants are properly distributed throughout the country."

The class  
we should  
exclude

Canada, eager to secure immigrants, has adopted the system of giving bonuses. The United States, on the other hand, levies a head tax that more than defrays the cost of inspection. The following figures, quoted by Mr. Monk, a member of the Canadian Parliament, contrasts the American and Canadian systems:

Canada's  
system of  
bonuses

✓

# Strangers Within Our Gates

## United States.

Year	Immigrants.	Head Tax.	Money brought in.
1904.....	812,870	\$1,599,472	\$20,894,383
1905.....	1,026,499	2,082,473	25,109,112
1906.....	1,100,735	2,290,901	25,109,413
1907.....	1,285,349	2,782,103	25,599,893
Total ....	4,225,453	\$8,755,350	\$96,712,801

The head  
tax of the  
United States

Canada has paid in bonuses, to attract immigrants, \$781,613. The proportions are British, \$252,230; Continental, 446,811; United States, \$82,571. (1908).

"Thus," says Mr. Monk, "we have paid over three-quarters of a million, besides meeting the expenses of inspection, etc., while the United States have paid no bonuses, have made their immigrants defray the whole expense of their inspection, and have obliged them to bring nearly a hundred millions of money into the country in the last four years. Our total outlay for immigration was \$950,000 for 1907 and is to be \$1,045,000 for 1908."

According to our Immigration Act in Canada, provision is made for the appointment of immigration officers, regulations are drawn up for the protection of immigrants, and restrictions are made *re* the immigration of certain classes.

## Restriction of Immigration

The following clauses give the law which prohibits certain persons from landing, and provides for deportation: Canadian  
law re  
immigrants

"26. No immigrant shall be permitted to land in Canada, who is feeble-minded, an idiot, or an epileptic, or who is insane, or who has had an attack of insanity within five years; nor shall any immigrant be so landed who is deaf and dumb, blind or infirm, unless he belongs to a family accompanying him or already in Canada, and which gives security, satisfactory to the Minister, and in conformity with the regulations in that behalf, if any, for his permanent support if admitted into Canada.

"27. No immigrant shall be permitted to land in Canada who is afflicted with a loathsome disease, or with a disease which is contagious or infectious, and which may become dangerous to the public health or widely disseminated, whether such immigrant intends to settle in Canada or only to pass through Canada to settle in some other country; provided that if such disease is one which is curable within a reasonably short time, the immigrant suffering therefrom may, subject to the regulations in that behalf, if any, be permitted to remain on board where hospital facilities do not exist on shore, or to leave the vessel for medical treatment, under such regulations as may be made by the Minister.

"28. No person shall be permitted to land in Canada who is a pauper, or destitute, a professional beggar, or vagrant, or who is likely to become a public charge; and any person landed in Canada who, within two years thereafter, has become a charge upon the public funds, whether municipal, provincial, or federal, or an inmate

## Strangers Within Our Gates

of, or a charge upon, any charitable institution, may be deported and returned to the port or place whence he came or sailed for Canada.

"29. No immigrant shall be permitted to land in Canada who has been convicted of a crime involving moral turpitude, or who is a prostitute, or who procures, or brings or attempts to bring into Canada prostitutes or women for purposes of prostitution.

"30. The Governor-in-Council may, by proclamation or order, whenever he considers it necessary or expedient, prohibit the landing in Canada of any special class of immigrants, of which due notice shall be given to the transportation companies.

"(2) The Governor-in-Council may make such regulations as are necessary to prohibit the entry into Canada of any greater number of persons from any foreign country than the laws of such country permit to emigrate to Canada.

"31. Acting under the authority of the Minister, the immigration agent, the medical officer, and any other officer or officers named by the Minister for such purpose, may act as a board of inquiry at any port of entry to consider and decide upon the case of any immigrant seeking admission into Canada.

"(2) The decision of such board touching the right of any such immigrant to land in Canada shall be subject to appeal to the Minister.

"(3) The Governor-in-Council may make regulations governing the procedure in connection with inquiries by such boards of inquiry and appeals from their decisions.

"32. All railway or transportation companies or other persons bringing immigrants from any country into Canada shall, on the demand of the

## Restriction of Immigration

superintendent of immigration, deport to the country whence he was brought any immigrant prohibited by this Act, or by any order in council or regulation made thereunder, from being landed in Canada who was brought by such railway, transportation company or other person into Canada within a period of two years prior to the date of such demand.

"33. Whenever in Canada an immigrant has, within two years of his landing in Canada, become a public charge, or an inmate of a penitentiary, gaol, prison, or hospital or other charitable institution, it shall be the duty of the clerk or secretary of the municipality to forthwith notify the Minister, giving full particulars.

"(2) On receipt of such information the Minister may, in his discretion, after investigating the facts, order the deportation of such immigrant at the cost and charges of such immigrant if he is able to pay, and if not, then at the cost of the municipality wherein he has last been regularly resident, if so ordered by the Minister, and if he is a vagrant or tramp, or there is no such municipality, then at the cost of the Department of the Interior.

"(3) When the immigrant is an inmate of a penitentiary, gaol, or prison, the Minister of Justice may, upon the request of the Minister of the Interior, issue an order to the warden or governor of such penitentiary, gaol or prison, commanding him to deliver the said immigrant to the person named in the warrant issued by the Superintendent of Immigration as hereinafter provided, with a view to the deportation of such immigrant; and the Superintendent of Immigration shall issue his warrant to such person as he may authorize to receive such immigrant from

## Strangers Within Our Gates

the warden or governor of the penitentiary, gaol or prison, as the case may be, and such order and warrant may be in the form given in Schedule 2 to this Act.

"(4) Such order of the Minister of Justice shall be sufficient authority to the warden or governor of the penitentiary, gaol or prison, as the case may be, to deliver such immigrant to the person named in the warrant of the Superintendent of Immigration as aforesaid, and such warden or governor shall obey such order; and such warrant of the Superintendent of Immigration shall be sufficient authority to the person named therein to detain such immigrant in his custody in any part of Canada until such immigrant is delivered to the authorized agent of the transportation company or companies which brought him into Canada with a view to his deportation as herein provided.

"(5) Every immigrant deported under this section shall be carried by the same transportation company or companies which brought him into Canada to the port from which he came to Canada without receiving the usual payment for such carriage.

"(6) In case he was brought into Canada by a railway company, such company shall similarly convey him or secure his conveyance from the municipality or locality whence he is to be deported to the country whence he was brought.

"(7) Any immigrant deported under this section as having become an inmate of a penitentiary, gaol or prison, who returns to Canada after such deportation may be brought before any justice of the peace in Canada; and such justice of the peace shall thereupon make out his warrant under his hand and seal for the re-

## "Restriction of Immigration

committal of such immigrant to the penitentiary, gaol or prison from which he was deported, or to any other penitentiary, gaol or prison in Canada; and such immigrant shall be so re-committed accordingly and shall undergo a term of imprisonment equal to the residue of his sentence which remained unexpired at the time of his deportation."

No one will quarrel with the provisions of this Act, but it should go further, and provision should be made for more strict enforcement.

The following additional classes of persons are denied admission to the United States: Restricted immigration into the United States Polygamists; anarchists, or persons who believe in, or advocate the overthrow by force or violence of the Government of the United States, or of all forms of law, or the assassination of public officials; those who have been within one year from the date of application of admission to the United States deported as being under offers, solicitations, promises or agreements, to perform labor or service of some kind therein; persons whose ticket or passage is paid for with the money of another, or who is assisted by others to come unless it is affirmatively and satisfactorily shown that such person does not belong to one of the excluded classes. But any person in the United States may send for a relative or friend without thereby putting the burden of proof upon the immigrant.

The prohibition or careful selection of



## Strangers Within Our Gates

A new regulation for assisted immigrants

assisted immigrants is of the greatest importance. Tens of thousands have been assisted to emigrate from Great Britain. Many of them are not criminal, or paupers, or diseased, but utterly incapable and unfitted for the life here. A recent regulation seeks to mitigate this evil by insisting that assisted immigrants should, before sailing, pass an inspection of the Canadian officials. This certainly is a move in the right direction. If the inspection is at all thorough this arrangement will probably prove very satisfactory. The object is not to shut out all who are unable to pay their passage, but all who will be unable to earn a living in this country.

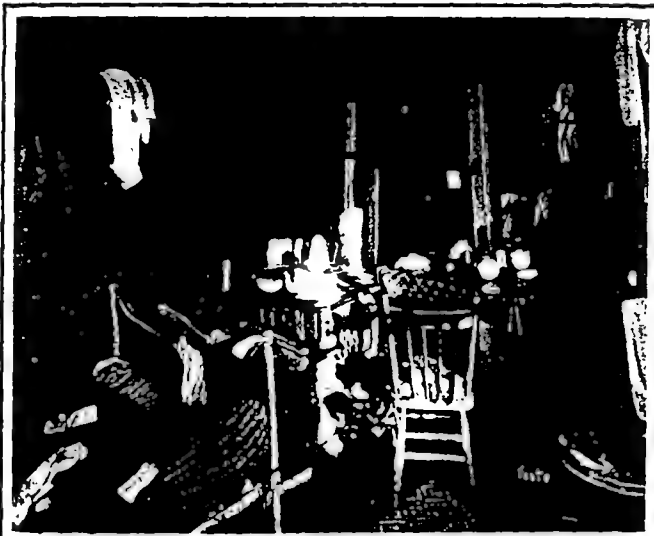
A Canadian medical inspection

But while the law looks well on the statute book, what provision is made for enforcing it?

"No immigrant shall be permitted to land in Canada who is afflicted with a loathsome disease, or with a disease which is contagious or infectious," etc. When "immigrants are examined in groups often of 1,000 and over, and as many as 7,000 have arrived in a single day," how can we have any guarantee that there are no loathsome or contagious or infectious diseases?

Broughton Brandenburg, President of the National Institute of Immigration for the United States, testifies to the weakness of our system:

"If there are members of the family who are physically unfit to be sent to Ellis Island, the



1. Interior of a Polish home.

2. A home in which six persons live.

SOME CONDITIONS WHICH PRODUCE "A FOREIGN PROBLEM."



## Restriction of Immigration

sub-agents persuade the family to separate at the point of embarkation, and the diseased and deformed are sent across the channel into England, and dumped in the charitable institutions. *Sometimes they are sent from England, perhaps even from the port of embarkation, into Canada.*"

"No person shall be permitted to land in Canada who is a pauper, or destitute, or a vagrant." But who is there to detect the pauper? It is true a man is asked to show how much money he has, but many an assisted immigrant has a little money, and many who have practically no money are allowed to pass.

What means are taken to detect criminals and prostitutes? What, indeed, can be taken?

Then, as to deportation—a few of the worst cases are deported; but thousands of incapables are filling our cities and being "carried" by the community. The winter of 1907-08 has shown the real conditions and how difficult it is to enforce the Act.

The trouble is that we are *working at the wrong end*. The examination in every case should be not at the ports of entry, but at the ports from which the immigrants sail—or better still at the homes from which they come. Such a course would be at once kinder to the immigrants and much safer for our country. The present mode of deportation is necessarily cruel. Poor people are sent back and forward across

Where the immigrants should be examined

## Strangers Within Our Gates

the Atlantic, often suffering great hardship; children are torn from their parents and sent back among strangers. A scant living in the old land is sacrificed in the hopes of the fortune in the new land. After failure here comes deportation, but not always the old position at home.

Again, the examination where the people are known is the only effective method. Diseased, paupers, criminals, prostitutes and undesirables generally are known in their home neighborhood.

The Canadian Government should insist on the immigrant presenting a satisfactory certificate from the Government officials of his own country. If the foreign governments would not co-operate, if any are too despotic or corrupt to make such an arrangement practicable, then we should appoint our own agents in Europe who would make most thorough investigation.

We again quote Mr. Brandenburg, who says: "No matter what our standard of requirements may be, the immigrant will evade it if he is permitted to state his own qualifications uncontradicted. The only place to ascertain the truth is where he has lived. After he has reached New York, can he be held till his record is looked up in Europe? Can he be detained at Bremen or Naples while his career in Russia or Greece is investigated? Both are absurd. The important examination must take place in the locality where the evidence exists. Any other plan is folly and

## Restriction of Immigration

a waste of time, nothing more than a costly and dangerous makeshift.

"There are several countries that would lend their aid to the establishment of an inspection service within their borders. There are others that would not. Place a head tax of \$50.00 on every immigrant from any country that will not permit such inspection, and in three months there will be a reversal of that Government's policy. The foreign steamship companies will attend to that."

But if we had provision for thorough examination, what standard should we require? <sup>How can we set the standard?</sup> In addition to those already in the list of the prohibited, persons of poor physique, persons mentally deficient, the hopelessly incapable, the morally depraved—these surely should be excluded. In this matter our sympathies are divided. We pity the poor man or woman or child who cannot come up to the standard. There may be exceptional cases in which such people would "do well" in Canada. But we cannot but think that we must protect the highest interests of our own land. Each country should be forced to care for its own criminals, paupers and diseased. To relieve any country of the burden is only to delay the application of measures that will abolish the conditions which produce these classes.

But there is here a larger question—the <sup>The Orientals, what of them?</sup> advisability or the justifiability of excluding not,

## Strangers Within Our Gates

merely certain individuals, but certain classes. There is the live question of the Orientals on the Pacific coast. The Chinese, Japanese and Hindus are—or the majority of them are—physically and mentally “fit.” They are in no sense paupers or incapables. Indeed, one of the most frequent and serious charges against them is, that they are able to drive out other labor. Should they be excluded—if so, on what grounds? Much has been said on both sides. There is, no doubt, a national prejudice that should be overcome. On the other hand, the expression, “This is a white man’s country,” has deeper significance than we sometimes imagine.

The advocates for admission argue that we ought not to legislate against a particular class or nation, and that the Orientals are needed to develop the resources of the country. Their opponents believe that white laborers cannot compete with Orientals, that the standard of living will be lowered, and white men driven out, and they claim that a nation has the right to protect itself.

The labor  
question and  
the Orientals

Needless to say, the economic aspects are those that really divide men on this subject, for, generally speaking, capitalists and employers are ranged against the labor party. Perhaps in the early stages of development, Chinese labor was necessary. Perhaps, for some time, the presence of a limited number of Orientals may be advantageous. But it does seem that the exclusionists

## Restriction of Immigration

are right in their contention that laborers working and living as the Orientals do, will displace European laborers. It is generally agreed that the two races are not likely to "mix." Ultimately, then, the question resolves itself into the desirability of a white caste and a yellow, or black caste, existing side by side, or above and below, in the same country. We confess that the idea of a homogeneous people seems in accord with our democratic institutions and conducive to the general welfare. This need not exclude small communities of black or red or yellow peoples. It is well to remember that we are not the only people on earth. The idealist may still dream of a final state of development, when white and black and red and yellow shall have ceased to exist, or have become merged into some neutral gray. We may love all men and yet prefer to maintain our own family life.

Phillips Brooks has stated the ethics of a policy of restriction. "No nation, as no man, has a right to take possession of a choice bit of God's earth, to exclude the foreigner from its territory, that it may live more comfortably and be a little more at peace. But if to this particular nation there has been given the development of a certain part of God's earth for universal purposes; if the world, in the great march of centuries, is going to be richer for the development of a certain national character, built up by a larger type of manhood here, then for the

Phillips  
Brooks'  
opinion re  
exclusion  
of foreigners



## Strangers Within Our Gates

world's sake, for the sake of every nation that would pour in upon it that which would disturb that development, we have a right to stand guard over it. We are to develop here in America a type of national character, we believe, for which the world is to be richer always. It may be the last great experiment for God's wandering humanity upon earth. We have a right to stand guard over the conditions of that experiment, letting nothing interfere with it, drawing into it the richness that is to come by the entrance of many men from many nations, and they in sympathy with our constitution and laws."

We, in Canada, have certain more or less clearly defined ideals of national well-being. These ideals must never be lost sight of. Non-ideal elements there must be, but they should be capable of assimilation. Essentially non-assimilable elements are clearly detrimental to our highest national development, and hence should be vigorously excluded.



1. Polish Church.
2. Stella Avenue Church.
3. Maple Street Church.
4. The Institute.

ALL PEOPLES' MISSION, WINNIPEG, MAN.



## XXII.

### ASSIMILATION.

"We may well ask whether this insweeping immigration is to foreignize us, or we are to Americanize it. Our safety demands the assimilation of these strange populations, and the process of assimilation becomes slower and more difficult as the proportion of foreigners increases."—*Josiah Strong.*

"Until very recent years the power of assimilation has apparently been sufficient to carry on this process without any serious breakdown of the political machinery. Of late, however, there are signs that the task is becoming more difficult, and that we are suffering under serious evils due to this constant addition to our voting population of persons not altogether fitted to exercise the right of suffrage."—*Mayo Smith.*

"The suffrage means literally self-government. Self-government means intelligence, self-control and capacity for co-operation. If these are lacking, the ballot only makes way for the 'boss,' the corruptionist and oligarchy under the control of democracy. The suffrage must be earned and not merely conferred if it is to be an instrument of self-protection."—*John R. Commons.*

Foreigners in large numbers are in our midst. More are coming. How are we to make them into good Canadian citizens? <sup>"Solid blocks" of foreigners detrimental</sup>

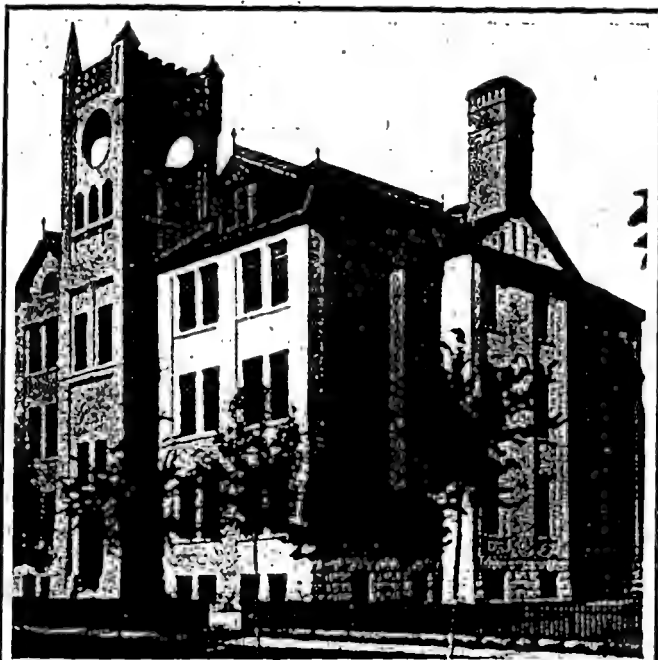
First of all, they must in some way be unified. Language, nationality, race, temperament, training, are all dividing walls that must be broken down. Proper distribution may do much. There is a very natural tendency for people of the same nationality to settle in large

## Strangers Within Our Gates

colonies. We have Mennonite, Doukhobor, Galician and Mormon colonies. Some contain 10,000 people in almost a solid block. Isolated from Canadian people, they are much slower to enter upon Canadian life. Such colonies are really bits of Russia or Austria or Germany transplanted to Canada. Not only are they less open to Canadian ideas, but, closely united, they can control the entire community. The social, the educational, the religious, the political life is dominated by alien ideas. It would seem a wise policy to scatter the foreign communities among the Canadian, in this way facilitating the process of assimilation.

In the cities even worse conditions prevail. Already we have the Chinese quarter and the Jewish or Italian settlements. In the United States this tendency toward segregation is more manifest; within the foreign section everything is foreign. Hunter writes: "To live in one of these foreign communities is actually to live on foreign soil. The thoughts, feelings and traditions which belong to the mental life of the colony are often entirely alien to an American. The newspapers, the literature, the ideals, the passions, the things which agitate the community, are unknown to us except in fragments."

The social settlements in some of the larger cities have done something toward coming in sympathetic touch with the foreign communities, but their best work so far has been in bringing



1. A Public School in Western Canada.

2. Public School children in Toronto's foreign section. Ninety-five per cent of the children attending this school are foreigners, mostly Jews

**AN INDISPENSABLE FACTOR IN SOLVING THE FOREIGN PROBLEM.**



## Assimilation

to light the actual and almost desperate conditions.

How are we to break down the walls which separate these foreigners from us? First of all comes the Public School. Too great emphasis cannot be placed upon the work that has been accomplished and may—yes, must—be accomplished by our National Schools. It is most unfortunate that in Canada we have Separate School systems, and, in some provinces, what is worse than a good Separate School system.

The greatest assimilator—the public school

In the recent number of the *Labor Gazette* the provisions in the various provincial statute books dealing with the compulsory attendance of pupils at school are thus summarized:

Compulsory attendance at school

“*Nova Scotia*.—Children between the ages of 6 and 16 years, if physically and mentally capable, must attend school for at least 120 days in the school year, but a child over 12 years of age who passes a satisfactory examination in grade seven of common school work, and any other child over 13 years of age, who has attended school 60 days during 14 consecutive weeks in the preceding year, if necessity requires him to work, may be exempted from the above provision on permission of the local school board.

“*New Brunswick*.—A comprehensive Act providing for the compulsory attendance of children at school between the ages of 7 and 12 years was passed in the year 1903. Provision was made in a special way under the Act with reference to the employment of children below the school age



## Strangers Within Our Gates

"*Quebec*.—The payment of the fees of school children is compulsory, but there is no provision under the law compelling the attendance of children at school.

"*Ontario*.—Under the terms of a special Act respecting truancy and compulsory school attendance, every child between the ages of 8 and 14 years must attend school for the full term each year, unless he has passed the entrance examination for high schools, or under certain other specified conditions. The employment of school children during school hours is prohibited under a penalty of \$20, unless the child is required in husbandry or in urgent or necessary household duties, or for the necessary maintenance of himself or some person dependent on him. The Act also provides for the appointment of truancy officers, and defines their duties. The onus of proof as to the age of the child lies with the defendant in any action.

"*Manitoba*.—Under the Manitoba Public School Act it is declared that every person in rural municipalities between the ages of 5 and 16 years, and in any cities, towns and villages between the ages of 6 to 16 years, shall have the right to attend some school. Attendance, however, is not compulsory.

"*Saskatchewan and Alberta*.—The attendance at school of children between the ages of 7 and 12 years, inclusive, is compulsory for a period of at least 16 weeks each year, eight weeks of which time must be consecutive. Provision is made for the investigation of cases of non-attendance and the appointment and proceedings of truancy officers.

"*British Columbia*.—Every child from the age of 7 to 14 inclusive, must attend some school,

## Assimilation

or be otherwise educated for six months in every year. Exemption is granted in case the child has reached a standard of education of the same or greater than that to be obtained in the public schools of British Columbia."

In Montreal, out of a total of 10,000 children under the Protestant School Commission, 3,500 are Jews, and this proportion is rapidly increasing.

Jewish  
children in  
school

In Toronto there are about 2,000 Jewish children in the schools. Many of the Italian children attend the Separate Schools. Compulsory attendance in Ontario is almost regretted by some, as many of the foreigners are forced to decide for the Separate School. But better a Separate School than none.

In Manitoba there is no compulsory education—a crying shame! Thousands of children are growing up without any education. In the city of Winnipeg itself hundreds of children run the streets, and there is no law to deal with them. True, there is a law by which an habitual truant may be handed over to the probation officer, but a child who never has gone to school is not a truant; he can do as he pleases. And he does. Nearly a hundred boys and girls are out on suspended sentence—convicted of crime, but released because the magistrate hesitates to send them to jail with hardened criminals. Hundreds of others are as guilty, but have never been "caught."

Manitoba  
without  
compulsory  
education

## Strangers Within Our Gates

It is a disgrace that such conditions exist in our country—a worse state of affairs than obtains in most of the countries from which the immigrants come. We know that there are political difficulties and religious prejudices behind these conditions, but surely there are a sufficient number of men who love their country well enough to insist that every boy and girl in Canada have a chance to obtain at least an elementary education.

A move in the right direction has been made by the Manitoba Provincial Government in the appointment of agents to organize school districts in foreign communities. Under ordinary circumstances the initiative lies with the residents of any district; but if residents are ignorant or indifferent, they ought to be advised or compelled to organize.

In the other Western provinces the school system, though not ideal, seems to be working out fairly satisfactorily. Public Schools are rapidly multiplying, an additional Separate School being a rare exception. There are still, however, many communities where schools have not been established.

Night schools  
for foreigners

In addition to the work among the children, the school boards in several cities have been experimenting in work among adult foreigners. Last winter, in Winnipeg, about four hundred were instructed in English and other branches three nights in the week. The results were very

## Assimilation

gratifying, and the night school will be permanently established. We have often thought that our Public Schools, with their splendid equipment, might extend their operations by establishing industrial classes and literary clubs, thus becoming the centre of the life of the community.

It is not in the school, however, but on the street and in the shop that the foreigners acquire their knowledge of Canada. One of the most effective agencies for breaking down national differences is the labor union. Men of all languages and creeds band themselves together to maintain their "rights" against employers. Every strike reveals the strength of trades and labor unions. Few think of the education that has been going on for months before united action is possible. Whatever its faults, the union is doing an immense amount in breaking down, at least, certain national prejudices and educating the foreigner to think.

Labor unions  
break down  
national  
differences

Then the press wields a mighty power. The first English the foreigner reads is the headline in the evening paper. Even before he reads English the questions of the day are discussed in the papers published in his own language. Already in Canada there are newspapers in most of the European languages, and even in Chinese and Hindu.

Then we have the political clubs and organizations. The political parties are not slow to

## Strangers Within Our Gates

recognize the importance of the foreign vote; we have our Hungarian, Jewish, Syrian and Polish societies, and a dozen more. There are discussions and organization and canvassing; how intelligent the discussion, how disinterested the organization, and how clean the canvass is a matter of question.

What are the first lessons the foreigner receives in the government of our country? A thoroughly disreputable fellow, who is useful because he can speak several languages, is engaged to secure voters. He "rounds up" as many as he can, and enters their names on the voters' lists. Here is a description of a common scene on registration day:

A Galician  
voter

"In a certain booth, when we entered, was a group of Galicians in tow of an interpreter of the same nationality. We listened to the methods of registration in one case where every question was asked in Ruthenian by the interpreter, and answered in the same tongue by the said Canadian citizen. When the declaration was read, the citizen-voter stood by with stolid face and unresponsive eyes. The clerk enquired, 'He understands this?' And the interpreter replied, 'Oh, yaas; I explain to heem bee-fore.' 'Can he write?' asked the clerk. The interpreter repeated the question, and received a shake of the head in reply. Therefore, did this voter make his mark? Well—what of it? That is the same mark required on the ballot. Besides, he will probably be allowed an interpreter in the voting booth."—*North-West Baptist*.

## Assimilation

This is the way voters are made. Their qualifications? They are supposed to have been resident in the country for three years. And the vote of one of these foreigners "kills" the vote of the most intelligent Canadian!

OH?!!

When the election comes, the services of the aforesaid disreputable fellow are again required. With his knowledge of English and the foreign tongues he commands the situation. The party must have him and must depend upon him. Big promises and a little money will go a long way. He "fixes" a few of the leaders in the settlement. Then, on election day, the beer and whiskey flow freely. The election is won! This is no fancy picture and no isolated case. How can the foreigner have any high regard for our institutions? How can our free institutions be maintained?

Peoples emerging from serfdom, accustomed to despotism, untrained in the principles of representative government, without patriotism—such peoples are utterly unfit to be trusted with the ballot.

Prof. Shaler says of the European peasant: The European peasant  
"Centuries of experience have bred in him the understanding that he is by nature a peasant, and that, save in rare instances, he can acquire no other station in the land of his birth. It is characteristic of peasants that they have accepted this inferior lot. For generations they have regarded themselves as separated from their fellow-citizens of higher caste. They have no large sense of

## Strangers Within Our Gates

citizenly motives; they feel no sense of responsibility for any part of the public life, save that which lies within their own narrow round of action."—*Atlantic Monthly*.

Our democratic institutions are the outcome of centuries of conflict by which to some extent we have been fitted for self-government. It is as absurd as it is dangerous to grant to every newly arrived immigrant the full privilege of citizenship. Just what qualifications should be required cannot be discussed here. The next reform should look to the restriction rather than the extension of the franchise.

**The problem of the Church** In this making of Canadian citizens, the churches should take a greater part than they have hitherto done. The language is a difficulty, but business men and politicians readily overcome this difficulty, and why not the church? Then, the strangers bring their own religions with them, and religious prejudice is the most difficult to overcome. But overcome it must be. The churches to whom has been granted a vision of the Kingdom of God cannot ignore the presence of such large numbers of foreigners. "Difficult to reach them?" Of course it is, but this is *the problem* of the church in Canada.

**Some lessons for Canadians in helping immigrants**

Several considerations are essential if we are to assist our immigrants to become Canadians. In the first place we must divest ourselves of a certain arrogant superiority and exclusiveness, perhaps characteristic of the English race. Our

## Assimilation

untravell'd Canadian despises all foreigners alike. We must remember that many of the world's greatest and best men were from the very countries which our immigrants call home. We must learn that the world is wide, and that there are a great many other types than our own, and some just as good, though different. Other languages, customs and religions have their value. Again, we must not expect the foreigners at once to abandon the old in favor of the new. Such a course would show only weakness of character. Loyalty to the old is the best guarantee of loyalty to the new. As someone has put it, "the light abandonment of ties, whether inherited or voluntary; because they had ceased to be pleasant, would be the uprooting of social and personal virtue." J. C. Monaghan says (*Catholic World*, U.S.): "The people who come to us and have no love for the land left behind will be wanting in one of a strong man's best characteristics. I would not be understood as advocating a continuance of the separate schools, papers, churches, etc. If the assimilation is to go on rapidly, every school, paper and church in which a foreign tongue figures is in some measure a hindrance." ?

We must in many ways meet these people half way—seek to sympathize with their difficulties, and to encourage them in every forward movement.

Only those who in time can take their place as worthy fellow citizens should be admitted to our Canadian heritage.



## A CHALLENGE TO THE CHURCH.

"The great problem raised by immigration is not embodied in the question, Will these diverse races blend? but in that which enquires, Of what quality will the product be? For as the rivers always set toward the sea, so do these streams of immigration all set toward the common centre of a new national life, and all must reach it soon or late. But as the waters of the ocean are flavored by the salts of alkali plains and the sulphur of mountain springs, by the leaves that drift down from the hillsides and the reeds and grasses of the fertile fields, so shall the life of this nation be seasoned by all the varied characteristics that differentiate the nationalities of the world. In this truth there are elements for our comfort and for our agitation. On the one hand, we may consider that every nationality is a storehouse of strong and enduring qualities which have been the guarantee of its survival; and considering this we well may dream of the nation yet to be, when into the generous texture of this New World life there have been woven the impulse of the Celt and the endurance of the German, the patience of the Slav and the daring of the Northman, the romance of Italy, the suavity of France, the buoyancy of Ireland, the shrewdness of Scotland, the enterprise of England. But on the other hand, there is cause for some alarm when we consider that as these peoples come to us we take them for better for worse, for richer for poorer, in sickness and in health. And, as we view their uncouth ways, their laxity of morals, their alien ideals, the ignorance and superstition of many of them, we sometimes have reason to fear that to us is coming a tremendous contribution of the worse—a contribution against which we will have cause to measure our highest ideals of manhood, our noblest conceptions of womanhood sanctified by faith in the God of the nations and a knowledge of the Gospel of His Son."—*North-West Baptist*, March 1st, 1907.

"Go ye into all the world and preach the

## A Challenge to the Church

gospel to the whole creation." Now, when all <sup>The world is coming to us</sup> the world is coming to us, what an opportunity is presented to the Christian church! The old distinction of home and foreign missions is being broken down. We have now forced upon us a new department—"Foreign work at home."

Until recent years there have been only two great religious bodies in Canada, Protestants and Roman Catholics. The French population was almost entirely Roman Catholic and the English largely Protestant. Both Roman Catholics and Protestants have established missions among the native tribes. Among the Protestant churches the Church of England and the Methodist Church have been most active in this kind of work. Much has been done, and yet there are whole tribes who are still living in the densest, grossest heathenism.

Several of the Protestant churches have <sup>Missions to the French</sup> established missions among the French. The Presbyterian, Methodist and Baptist churches have been working along evangelistic and educational lines. Much difference of opinion exists as to the value of this work. One of our correspondents gives the following spirited defence:

"With us French missionaries the question is not, Can Roman Catholics be saved in their own church? For we believe that souls are saved in all religions, even among the heathen (Acts iv. 34). But the question is, Is our church justified in maintaining missions among the French Catholics of Quebec? It goes with-

## Strangers Within Our Gates

out saying that the answer of every French Protestant is strongly in the affirmative, and the following reasons are given:

“(a) The Word of God is a closed book to the vast majority of the inhabitants of the Province of Quebec. Here, as in other Roman Catholic countries, the Church of Rome has confiscated the Sacred Book. This is an incontrovertible fact. A short visit in the homes of any village in Quebec will show, not only that the Bible is not in the possession of the people, but that they are afraid of it, having been told it was a dangerous book. I was called upon last fall to take the oath before the Mayor in one of my appointments; the book presented to me to swear upon was the Roman Catholic Prayer-book or Mass-book, as it is called. Hence, in harmony with the Great Commission, ‘Go and preach the gospel to every creature,’ we French Protestants say that as long as there is a man in our country who is deprived of the opportunity to read the Scriptures, it is the duty of the church to give him that opportunity.

“(b) Again, our work is justified on the ground that large numbers of the French-Canadians are falling into the abyss of free-thought. Even here in a small town I meet people, nominally Catholics, who have rejected all religious tenets. (Some of these can neither read nor write.) Unless the pure and undefiled religion of our Lord and Master, Jesus Christ, is presented to the people of Quebec, we shall see

## A Challenge to the Church

them follow the example of the people of France.

“(c) Again, we claim that Rome is a national peril. The Church of Rome is the sworn enemy of our liberties and our principles. Her attitude is in perfect accord with the principles laid down by her theologians and the decrees of the Councils and Popes. Here is what St. Thomas said: ‘Though heretics must not be tolerated because they deserve it, we must bear with them till, by second admonition, they may be brought back to the faith of the church; but those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but must be delivered to the secular power to be exterminated.’ This is a standard theological work of the Church of Rome. The Vatican Council of 1871 anathematized the idea that ‘it is no longer expedient that the Catholic religion be held as the only religion of the State, to the exclusion of all other modes of worship.’ Pope Pius VI., 1786, in the *Bull Super Solidate*, declared ‘that the Pope can deprive kings of their authority to rule, and absolve subjects from their allegiance.’ Pope Pius IX. declared in 1851 that ‘the Roman Catholic religion must be exclusively dominant, and every other worship must be banished and interdicted.’ Such are her decrees, and if she does not enforce them to-day, it is due to her lack of power to the ‘*malheur des temps*,’ as one French writer puts it. You know the position

## Strangers Within Our Gates

12

she takes in educational matters, and you know, also, for you are just now coming in contact with Galicians, etc., how ignorant and superstitious are her devotees.

"In your letter you say that 'apparently our French missions have not been a great success.' It is only 'apparently' so, sir, for since this work has begun some 40,000 French Catholics in Quebec have accepted the Gospel and become Protestants, and our church has contributed its share in bringing about this result. . . . But why is our present membership so small? This can easily be explained. In the past, and to some extent in the present, most of our converts had to emigrate to the United States, on account of persecutions in our own country. It is a well-known fact that over a hundred French churches have been organized across the line, these being largely composed of our converts. But these are not lost to Protestantism. Again, there are results which cannot be tabulated. A great—a marked—change is slowly, but surely, taking place among my people. My people have become broader, more tolerant, and more independent. *They are beginning to think for themselves*, and our work to-day is largely one of education. The fruit is not yet ripe, but is ripening. It is not possible to change in a year, or even in fifty years, the '*mentalite*' of a people, especially when it is under the control of a church who does her best to prevent assimilation or any

## A Challenge to the Church

close union with other peoples. We must be patient, work and pray, and believe in the power of the truth and of holy lives to overthrow error and dispel darkness."

For some years the Methodists and Presbyterians have carried on small missions among the Chinese in British Columbia. The problem is thus stated in the Report of the Methodist Missionary Society for 1907-08:

"The presence of large numbers of Asiatics in some of the provinces of the Dominion has become, from the political and economic points of view, a serious problem. The forces of organized labor see in these Oriental strangers what looks like a dangerous competing element, and if they are permitted to come in large numbers many workmen believe the result will be that wages for both skilled and unskilled labor will rule at much lower figures than if white men only were in control of the situation. This sentiment is very strong, especially in British Columbia, and during recent years steady pressure has been brought to bear—not without success—to induce the Dominion Government, if not to banish the Orientals now in the country, at least to prevent the entrance of any more. To those who can look at the question from an unprejudiced and non-partisan point of view, this seems to be a short-sighted policy. The trend of events points surely to the fact that in the not distant future, perhaps within a generation, Japan and China will be the great markets for our surplus products, especially foodstuffs, and anything which might induce these countries to

The Asiatics—  
a serious  
problem

## Strangers Within Our Gates

adopt a retaliatory policy—which they are quite capable of doing—and boycott our products, would be most unfortunate.

**A dog-in-the-manger policy will not answer**

“But these are selfish considerations which ought not to weigh much one way or the other. The question is one to be settled on broad grounds of justice and international comity, and in the long run a dog-in-the-manger policy will not answer. It is a fundamental mistake to suppose that problems arising from great migrations of the world's populations can be solved by Acts of Parliament or labor combinations that take no account of God and His plans for the world. Still less can they be solved by angry outbursts and mob violence. Let us face the question fairly. The Orientals are here, and a time will come when they will be here in larger numbers. How shall we deal with them? Shall we regard and treat them as barbarians, a menace to society, to be mobbed, boycotted, driven out of the country? That were only to proclaim that we are barbarians ourselves, utterly unworthy of the freedom of which we boast so much. Surely there is ‘a more excellent way.’ These strangers from the Far East are human beings like ourselves, of the ‘one blood,’ and just as capable, under proper leadership, of rising in the scale of civilization and becoming a useful element in our cosmopolitan population as are the immigrants from other countries.”

**A plea for the Asiatics in Canada**

If, as stated in the Annual Report of the Methodist Missionary Society for 1906-07, the protection of our country from the “yellow peril” depends upon “saving it,” then the

## A Challenge to the Church

efforts of the churches appear rather insignificant. A few Chinese and Japanese evangelists, several "Homes," and a few churches and Sunday Schools are all that the church has contributed toward the solution of this problem which means so much to at least one of our provinces. We plead for foreign missions in China and Japan; we have here at home abundant opportunities of reaching these peoples. The work is here, minus the enchantment lent by distance.

But during the last few years the large influx of immigrants has brought the church face to face with new problems and responsibilities of tremendous magnitude. To supply the English-speaking communities which are so rapidly multiplying throughout the great West has taxed the resources of the churches. Hundreds of ministers have been imported from the Old Land, and yet it is difficult to keep pace with the development. This summer (1911) one hundred new prairie towns are being located on the Grand Trunk Pacific Railway and on a branch of the Canadian Pacific Railway. Accustomed only to work among English-speaking peoples, and intent on meeting their needs, we have hardly yet realized the claims of "our people of foreign speech."

The Scandinavians and Germans have generally brought their ministers and church organizations with them. In Winnipeg, in addition to

The Churches  
and the Eng-  
lish-speaking  
communities  
in the West

The Scandi-  
navian and  
German  
Churches



## Strangers Within Our Gates

large Roman Catholic churches, there are fifteen Protestant German churches and missions, including Lutherans, Reformed Evangelicals, Adventists and Baptists. There are almost as many Scandinavian, including the Lutheran mission church, Baptists and Icelandic Unitarian. These various churches have missions throughout the country. The Evangelical Association, or German Methodist Church, is extending its work in the West. The Moravian Church, or Unitas Fratrum, has a strong cause in Alberta. Many Germans and Scandinavians, especially those from the United States, unite with the various English-speaking congregations. The Methodist and Presbyterian churches have had one or two Scandinavian missionaries. Of the Canadian churches, the Baptists have been the most aggressive in working among these peoples. In the Western provinces they report thirty German Sunday Schools, church membership 1976, and sixteen Scandinavian churches with over 360 members. Many of these were Baptists in the Old Country.

On the whole, it may be said that these immigrants from Northern Europe are able to care for themselves. If our Canadian churches desire to work among them, probably this could best be done by co-operating with some existing organization. For instance, the Methodist Church ought to be able to come to a working

## A Challenge to the Church

agreement with the Evangelical Association. In the poorer districts in the cities, all missionary organizations require German-speaking workers, as the German language is used by a great variety of peoples.

When we come to the immigrants from Southeastern Europe, we face an entirely different problem. Most of these are Roman or Greek Catholic, or Jews. They, too, bring their religions, but often these are not of a very high order.

The majority of the Jews come from Russia, Austria and Roumania, and constitute an entirely different class from those who come from England or Germany. Up to the present the Christian church has done little to reach the Jews in Canada. The London Society for Promoting Christianity amongst the Jews has a small mission in Montreal and another in Ottawa. The Presbyterian Church has a mission in Toronto, where there is also a non-denominational Jewish mission. In Winnipeg, for a short time, there was a mission under the auspices of the Anglican Church, but this has been discontinued. Has the Christian church no duty toward the Hebrew people, or do we despair of leading them into fuller light? Poor people, it is a strange kind of Christianity that they have known! The experience of one little Jewish girl may be regarded as typical. Sarah is only nine years old, but her young life has been crowded with experiences.

ork among  
the Jews

## Strangers Within Our Gates

The family lived in Russia. She remembers well one dreadful day when a mob began killing the Jews. Her father took her mother and her to a stable and hid them. She lay for hours under some hay in a manger while her "Christian" persecutors searched everywhere for the hated Jews. She hardly dared to breathe. The terror of that day is branded deep into her very being. Then came the perilous flight across the border—months of hardship—the long sea voyage—and then the new land. Little Sarah says: "In Russia I hated the Christians. I would spit when the name of Christ was spoken. But here my teachers are so good and kind. I know now that Christians are not all bad. I know Jesus must be good."

A Jew in  
'All Peoples'  
Mission night  
School

Or let me quote from a letter written by a young Jew in our night school: "I was born in N—, eight miles from Berlin. When I was three years of age my father moved to a little village not far from the town of W— in Russia. At the age of four, I was sent to a Hebrew school, which I attended for two years. After that my father engaged a private teacher who lived at our house; he taught me reading, writing and arithmetic, and religious knowledge. I was instructed in the five Books of Moses, and in the Prophets according to the Jewish beliefs. This teacher stayed with us for four years, and by the end of that time I was being taught in the Jewish tabernacle. I worked on the farm for

## A Challenge to the Church

one year, helping my father. When I was eleven years, I started again to school in the town of W—— to learn the Russian language. I attended school for one year and three months, after which I went home for the summer holidays. During my holidays an incident transpired in my life which I shall always remember. On Sunday I was at a Catholic church, and listened to the priest who, to my mind and way of thinking, did not preach the unvarnished truth to the poor uneducated people. At the close of the service he came through the pews carrying a gold cross in his hand, and requesting all the people to kiss it. This I refused to do. Then he began to preach directly to me, telling me if I refused to obey I would invoke the anger of God. He finished by telling how cruelly the Jews treated Christ, and urged his people to be cruel to the Jews when they had the chance. At this I got up on a chair, and began to talk to the people. I cannot remember now exactly what I said, but the tenor of my speech was that the people should think for themselves and not be led astray by those who preached for material gain. Space will not permit me to go into details, but suffice it to say that my act was a grave offence against the Russian law, and a few hours after I got home two police officials came to my father's to take me to the jail. My father took me out on bail, and as I was under age I did not receive

## Strangers Within Our Gates

any punishment, but was warned if a like occurrence happened I would pay for the whole business. When I was about thirteen years of age I went back to school and got mixed up with Socialists. I was greatly influenced, and a few months found me a Socialist organizer and preacher. While I was thus engaged I learned that the law officers were hunting for me. I had to leave home and flee into Germany with friends, where I remained for three years, when I left and came here to Canada. I was sixteen years of age, I could not speak a word of English, and did not know any people here. I do not go to any place of worship. I spend my time reading."

This young man is now nineteen. In two years after coming to Canada he had made \$1,500, and now has a responsible position with a city firm.

We are  
debtors to  
the Jews

Let these stories plead the cause of Jewish missions. The old faith is being lost. Have we a better to offer? Then, can we refuse to make the Jews sharers of our Gospel liberty? Surely we are debtors both to Jews and Gentiles.

We now approach the most difficult problem of all—the attitude of the Protestant churches toward the Catholic peoples of Southern and Eastern Europe. This is not the French Catholic question over again. So different are the two, that if we declined absolutely to establish missions among the French, we might still con-

## A Challenge to the Church

sider the advisability of missions among these peoples.

Let us consider first the needs of the Italians. <sup>The religion of the Italians</sup> The Roman Catholic Church attempted to graft Christianity on to a heathen civilization. The column of Marcus Aurelius was crowned with a statue of St. Paul. In the Pantheon the statue of Venus was replaced by an image of the Virgin. Jupiter was worshipped as St. Peter. Christianity became a baptized paganism. Now this hybrid religion is losing its hold upon the people. Most of the Italians who come to us are ignorant and superstitious; they have been poor and oppressed. Though nominally Roman Catholics, many are bitterly opposed to the church. The women attend church, at least at the times of the great festivals. The majority of the men are indifferent to religious affairs; the younger men are rapidly becoming sceptics. It is not a case of fighting the Catholics, it is the need to save the people! These Italians are pouring into our country. Have we nothing to offer them? The Methodist and Presbyterian churches have missions in Toronto and Montreal, but these are, to use the words of one of the workers, "entirely inadequate." An American authority says: "Among no class of foreigners has American mission work seemed to yield quicker, larger or more abiding returns." If we are to be successful in this work we must do two things at the start. First, take it up in real

## Strangers Within Our Gates

earnest—put money and brains and heart into it. Second, we must among Romans be Romans. Sometimes we emphasize Canadian customs as Christian duties, and fancy that methods adapted to work among English Protestants should be effective among Italian Catholics.

The Italians—  
an opportunity for the  
Canadian  
Church

An Italian missionary says that several agencies should work concurrently—(1) The Mission, (2) The Press, (3) Social Institutions. "The people should be surrounded by genuine Christian sympathy and love—and they are lovable, if understood; they are to be won by treating them as Canadians, by discouraging the prejudices that often exist against them, and by helping them in every way possible." This Italian work still lies ahead of the Canadian churches. Are there not some who will devote their lives to this people, who will become one with them and champion their cause?

The cry from  
Macedonia

In our cities we have numbers of Syrians, Armenians and Bulgarians. Little has as yet been done for them. In Toronto the Presbyterians have taken an interest in the Bulgarians from Macedonia, and a few are found in the various missions. The Macedonian cry ought to have a new significance for us in these days.

Austrians and  
Doukhobors  
need help

Last of all, we come to the immigrants from Austria and Russia—a score of peoples, each with peculiar needs. Take one example alone, the Doukhobors. They are Christians—of a

## A Challenge to the Church

kind. But surely Canadian Christians may help them in many ways. The Society of Friends established a school among them. This is all that has been done. Is there not here, too, a call to some of our young men? Ten thousand people, deeply religious and, according to their convictions, faithful unto death. Will our churches remain apathetic?

But the great majority of the people from Austria and Russia are Roman or Greek Catholics. They are peasants, the majority illiterate and superstitious; some of them bigoted fanatics, some of them poor, dumb, driven cattle, some intensely patriotic, some embittered by years of wrong and oppression, some anarchists—the sworn enemies alike of Church and State. The Slav is essentially religious, but his religious instincts have never yet found true expression. The move to the new land means a shaking of the very foundations of belief. The old associations are left behind, the mind is prepared for new impressions, the individual is thrown into an entirely different social life, and is enveloped by a different religious atmosphere. Sometimes he may cling tenaciously, desperately, to the old beliefs; often he renounces them entirely. Modifications must take place. The desire for light and liberty lies behind even the excesses into which some plunge. Light and liberty—these are what are needed.

The Greek Church of Russia has established

Roman and  
Greek  
Catholics



## Strangers Within Our Gates

strong churches in the United States, and these have established missions in Western Canada. But as yet the work is not well organized or supported, and schisms are of frequent occurrence.

Roman Catholic foreign Churches few

The Roman Catholic Church has, so far, done comparatively little for these peoples. In Winnipeg there is a large Polish church with missions in outlying points, and a Ruthenian (Greek Catholic) church with several missions. There are also a number of scattered missions among Poles and Hungarians. But a study of the Catholic Directory reveals a surprisingly small number of distinctively foreign churches. The Redemptorist Fathers at Brandon and Yorkton, and the Benedictine Sisters at Winnipeg devote themselves largely to work among Poles. The Basilian Fathers of the Greek United Rite at Winnipeg and the Sisters, Little Servants of Mary, are working among the Ruthenians.

The Independent Greek Church of Canada

Of the Protestant churches, the Church of England and the Congregational Church have done nothing. The Baptists have done considerable colportage work, and report a Hungarian Mission and several small missions among the Galicians and Russians. In this field the Presbyterian Church has done by far the greatest work, and to them belongs the honor of initiating one of the most remarkable movements in church history. They have four medical men working among the Ruthenians and four missionaries among the Hungarians, many of whom be-

## A Challenge to the Church

long to the Reformed Church. But their most important work has been in connection with the Independent Greek Church of Canada.

The Ruthenians had originally been Greek Catholic, but under Polish dominion, Roman Catholicism was forced upon them about three hundred years ago. The Jesuits were the instruments of this enforced conformity and accompanying persecution. Concessions were made, the Greek rite was maintained, and the priests allowed to marry. But only the higher clergy really accepted the papal supremacy, the lower clergy and the people remaining Greek Catholics. After the division of Poland, Russian Poland returned to the Greek Church. Austrian Poland (Galicia, etc.), remained under the control of the Roman Catholic Church. Of our Ruthenian immigrants about one-quarter are Orthodox Greek Catholics, the other three-quarters being Uniats (that is, those Greek Catholics upon whom Roman Catholicism was forced). Only step-children of Rome, they needed but the opportunity to break from Rome.

Owing to quarrels between the Russian Greek Church and the Patriarchate of Jerusalem, an Independent Greek Church was established in the United States. Free alike from Rome and St. Petersburg, this church won many adherents among the Ruthenian Uniats. The Independent Bishop came to Winnipeg and established a church. But there was dissatisfaction and

The Ruthenians are Greek Catholics

## Strangers Within Our Gates

jealousy, and finally the young priests refused to recognize the authority of the Bishop.

The Presbyterian Church  
in Manitoba  
to organize the  
Independent  
Greek Church

Now we come to the part played by the Presbyterian Church. Some of the Greek priests approached the Home Mission Committee, asking for their co-operation; some wished to come directly under the authority of the Presbyterian Church. What was the best way to help these people, Catholics, yet in some ways Protestant? This was the problem before the leaders of the Presbyterian Church.

They decided to allow the Greek Church to work out its own salvation as an independent institution. So there was formed the Independent Greek Church of Canada. The Presbyterians assisted in preparing a catechism. They established scholarships in Manitoba College and arranged courses of lectures for the priests. They assisted in building churches and maintaining the missions. The last Home Mission Report shows that twenty-four Independent Greek ministers are employed—thirteen in Manitoba, seven in Saskatchewan and four in Alberta.

The growth  
of the  
Independent  
Greek Church

During the last five years the Independent Greek Church has built over fifty churches, and claims to have a following of about 60,000. What is this independent church like? Sometimes the priests call themselves Catholics, sometimes Protestants. In some ways the church may be said to be Catholic in form and Protestant in spirit. "On the paper," as one of their

## A Challenge to the Church

priests put it, "we are under the Patriarch of Jerusalem. We pray for the Patriarch in church." The Government is Presbyterian in form, and yet the priests lay great emphasis on the fact that they are regularly ordained, even though they despise the erratic bishop who ordained them. Their catechism is pretty much that of the Free Churches of England, though they retain the seven sacraments. They use the Greek rite, but they read and expound the Scriptures.

How far is there evangelical teaching and personal religious experience among them? Perhaps that depends on the particular priest. Sometimes within the robes is a man who really feels and knows; sometimes the robes are everything. But the spirit of enquiry is at work. The people feel their liberty, and are eagerly seeking for more light. Gradually many of the outward forms are being sloughed off; the people are studying their Bibles. They are mingling with Protestant people and catching the Protestant spirit. Can they be expected at once to become Protestants? If it were possible, would it be wise to attempt this change? Mediævalism transplanted to the twentieth century—who can tell what the result will be?

The Methodist Church has a hospital at Pakan, and has done some work among the Slavs in connection with All Peoples' Mission, Winnipeg. Recently work has been commenced

What the Methodist Church is doing for European foreigners

## Strangers Within Our Gates

among the Polish people. The Poles are and have been for generations Roman Catholic, but they are great lovers of liberty, and bitterly resent the domination and, it is claimed, the oppression of the Irish Bishops in the United States and the French Bishops in Canada. This has led to the establishment of strong Independent Polish Catholic churches in the United States. This Independent movement is extending to Canada, and is being greatly accelerated by the success of the Independent Greek Church.

It would seem as if the Methodist Church might work among the Poles in some such way as the Presbyterian Church has been working among the Ruthenians. During the past winter two young Independent priests have been attending Wesley College, and now has come the purchase of the Independent Polish Church in Winnipeg.

Independence  
affords the  
opportunity  
for reformation

If we are to help these Catholic peoples, two courses seem open. Either we must try to make Methodists of them, or we must help them to work out their own salvation. The first is easiest to attempt, but seems to us doomed to failure. The second is most difficult, but seems to be in accord with the laws of true spiritual development. Reformation must come from within. Independence means that the people are taught to think for themselves; it means that the Bible is placed in their hands; it means that their children attend the Public Schools instead of the

## A Challenge to the Church

parochial schools; it means that the people ally themselves with Protestants rather than with Catholics. *Independence affords the opportunity for reformation.*

What relation should the Methodist Church bear to such an Independent Church? That must be worked out. These experiments are unique in the history of the Protestant Church. There might be an independent Catholic Church subsidized by Protestant money, or there might be a Protestant organization granted special concessions. But who can forecast the form which any religious movement may take? Thousands of people are groping after the light. Can we not help to throw open the doors?

Special attention should be drawn to the necessity of mission work in our cities. Here we have all sorts and conditions of men—the most needy isolated from those who might help them. The church must work out some new organization, and adopt special methods to accomplish this work. It would seem that institutional work is most effective. The effort must be not merely to preach to the people, but to educate them and to improve the entire social conditions.

## Strangers Within Our Gates

In view of the great work before us the familiar words of Punshon come to us with new force:

Listen! the Master beseecheth,  
Calling each one by his name;  
His voice to each loving heart reacheth,  
Its cheerfulest service to claim.  
Go where the vineyard demandeth  
Vinedressers' nurture and care;  
Or go where the white harvest standeth,  
The joy of the reaper to share.

Then work, brothers, work, let us slumber no longer,  
For God's call to labor grows stronger and stronger;  
The light of this life shall be darkened full soon,  
But the light of the better life resteth at noon.

Seek those of evil behavior,  
Bid them their lives to amend;  
Go, point the lost world to the Saviour,  
And be to the friendless a friend.  
Still be the lone heart of anguish  
Soothed by the pity of thine;  
By waysides, if wounded ones languish,  
Go, pour in the oil and the wine.  
Then work, etc.

Work for the good that is nighest,  
Dream not of greatness afar;  
That glory is ever the highest  
Which shines upon men as they are.  
Work, though the world may defeat you,  
Heed not its slander and scorn;  
Nor weary till angels shall greet you  
With smiles through the gates of the morn.  
Then work, etc.

Offer thy life on the altar,  
In the high purpose be strong;  
And if the tired spirit should falter,  
Then sweeten thy labor with song.  
What if the poor heart complaineth,  
Soon shall its wailing be o'er;  
For there, in the rest that remaineth,  
It shall grieve and be weary no more.  
Then work, etc.

## APPENDICES





## APPENDIX No. 1.

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On the 11th of September 1908, the following Order-in-Council was passed referring to the money qualification of immigrants arriving in Canada on and after the 1st of January, 1909:

"His Excellency the Governor-General-in-Council, in virtue of the provisions of Section 20 of the Immigration Act, Chapter 93, Revised Statutes of Canada, 1906, is pleased in view of the labor conditions and of the probable supply and demand for laborers in Canada during the coming winter, to Order, and it is hereby Ordered, that in the case of immigrants arriving at Canadian Ports between the 1st day of January and the 15th day of February, 1909, the Immigration Agent at any port shall require every immigrant, male or female, 18 years of age or over, to have in his or her possession money to the minimum amount of \$50.00, in addition to a ticket to his or her destination in Canada, unless satisfactory evidence is furnished that the immigrant is going to some definite employment, or to relatives or friends already settled in Canada who would take care of such immigrant, and that on the last mentioned date the money qualification above prescribed be reduced to the minimum amount of \$25.00 for each immigrant, and so remain until further ordered."

## APPENDIX No. 2.

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At a missionary convention held in Winnipeg in the autumn of 1904 the author of this text-book presented a paper on "The Stranger Within Our Gates." This was subsequently published in the *Methodist Magazine* (July, 1905). In this paper the following suggestions were offered:

"Would it not be a mistake to interfere directly with this work? (The Independent Greek Church, which was just then being organized.) Should we not instead allow them to work out their own salvation? We must choose one of three courses. We can oppose these reformers on the ground that they are not evangelical; we can act independently, to a certain extent and for a short time; or we can co-operate with them, supplying their confessed deficiencies.

"Assuming that our work should be of a supplementary character, we find that they need sympathy, advice and practical assistance. Several avenues are already open. We have one medical missionary. The Presbyterians have a hospital at Teulon. Extend this work, which the immigration officials say is much appreciated.

"But it is along educational lines that at present they need our help the most. Encourage some of our Methodist young men and women to accept positions in Government schools in these foreign colonies. The Inspector informs me that it is difficult to secure Canadian teachers for these schools, that special permits would be granted to competent teachers, that there is splendid work to be done. One of the immigration officials informs me that the Galicians would welcome the establishment of the Sunday School. This work would involve no extra expense to the Missionary Society. It does involve some self-denial on the part of the teacher. Who will go for us?

"Let the Missionary Society establish scholarships at Wesley College or at Alberta College, which would assist bright foreign boys to fit themselves as school teachers. With the help of a Canadian Christian environment, our professors could leave their stamp upon these teachers, and thus help to mould the entire community.

"From among our probationers at Wesley College, ask for volunteers for foreign work at home. Allow these to substi-

## Appendix No. 2

tute German or Russian or Polish for Greek (or the candidate for Indian work substitute Indian). During their course, let them do practical work in connection with All Peoples' Mission, if possible living in a foreign home. (The Roman Catholics have missionaries who know the language, and have even sent priests to Galicia to study the language and the conditions of the people.) Our workers thus trained would be able to do effective service in the way that would open out, or that experience might prove best. At present, with no accurate knowledge and no trained workers and no definite policy, we cannot but blunder.

"This brings us to the necessity for the establishment of an Advisory Mission Council in the West. Let there be representation from the Methodist, Presbyterian and Congregational Churches, and, if possible, from the Church of England, the Baptist and Lutheran Churches. For some years the Foreign Mission Boards in the United States and Canada have held conferences concerning the work in the foreign field. An Advisory Council is not impracticable. It is a necessity if we are to have anything like a mutual understanding—if we are to adopt any far-reaching policy—if we are to make any effort at all commensurate with the greatness of the work."

## APPENDIX No. 3

### AN ACT RESPECTING NATURALIZATION AND ALIENS.

13. Any alien, who, within such limited time before taking the oaths or affirmations of residence and allegiance and procuring the same to be filed of record as hereafter prescribed, as may be allowed by order or regulation of the Governor-in-Council, has resided in Canada for a term of not less than three years, or has been in the service of the Government of Canada, or of any of the provinces of Canada, or of two or more of such governments, for a term of not less than three years, and intends when naturalized either to reside in Canada or to serve under the Government of Canada or the Government of one of the provinces of Canada, or two or more of such governments, may take and subscribe the oaths of residence and allegiance or of service and allegiance in form A and apply for a certificate in form B. R. S., c. 113, s. 8.

24. An alien to whom a certificate of naturalization is granted shall, within Canada, be entitled to all political and other rights, powers and privileges, and be subject to all obligations, to which a natural-born British subject is entitled or subject within Canada, with this qualification, that he shall not, when within the limits of the foreign state of which he was a subject previously to obtaining his certificate of naturalization, be deemed to be a British subject, unless he has ceased to be a subject of that state in pursuance of the laws thereof, or in pursuance of a treaty or convention to that effect R. S., c. 113, s. 15.

## Appendix No. 3

### OATH OF RESIDENCE.

I, A. B., do swear (or, being a person allowed by law to affirm in judicial cases, do affirm) that in the period of \_\_\_\_\_ years preceding this date I have resided three (or five, as the case may be) years in the Dominion of Canada, with intent to settle therein, without having been, during such three years (or five years, as the case may be) a stated resident in any foreign country. So help me God.

Sworn before me at

on the

A. B.

day of

R. S., c. 113, sch.

### OATH OF ALLEGIANCE.

I, A. B., formerly of (former place of residence to be stated here), in (country of origin to be stated here), and known there by the name of (name and surname of alien in his country of origin to be stated here), and now residing at (place of residence in Canada and occupation to be stated here), do sincerely promise and swear (or being a person allowed by law to affirm in judicial cases, do affirm) that I will be faithful and bear true allegiance to His Majesty King Edward VII. (or reigning sovereign for the time being) as lawful Sovereign of the United Kingdom of Great Britain and Ireland, and of the Dominion of Canada, dependent on and belonging to said Kingdom, and that I will defend Him to the utmost of my power, against all traitorous conspiracies or attempts whatsoever which shall be made against His Person, Crown and Dignity, and that I will do my utmost endeavor to disclose and make known to His Majesty, His heirs or successors, all treasons or traitorous conspiracies and attempts which I shall know to be against Him or any of them; and all this I do swear (or affirm) without any equivocation, mental evasion or secret reservation. So help me God.

Sworn before me at

this

A. B.

day of

4-5 E. VII., c. 25, s. 2.

## Appendix No. 3

### CERTIFICATE OF NATURALIZATION.

Dominion of Canada,  
Province of \_\_\_\_\_  
In the (name of court) Court of \_\_\_\_\_

Whereas \_\_\_\_\_, formerly of (name of country), now of \_\_\_\_\_ in the province of \_\_\_\_\_ (occupation), has complied with the several requirements of the Naturalization Act, and has duly resided in Canada for the period of \_\_\_\_\_ years;

And whereas the particulars of the certificate granted to the said \_\_\_\_\_ under the fifteenth section of the said Act have been duly announced in court, and thereupon by order of the said court, the said certificate has been filed of record in the same pursuant to the said Act:

This is therefore to certify to all whom it may concern, that under and by virtue of the said Act \_\_\_\_\_ has become naturalized as a British subject, and is, within Canada, entitled to all political and other rights, powers and privileges, and subject to all obligations to which a natural-born British subject is entitled or subject within Canada, with this qualification, that he shall not, when within the limits of the foreign state of which he was a subject (or citizen) previous to the date hereof, be deemed to be a British subject unless he has ceased to be a subject (or citizen) of that state, in pursuance of the laws thereof; or in pursuance of a treaty or convention to that effect.

Given under the seal of the said court this  
day of \_\_\_\_\_ one thousand nine hundred and \_\_\_\_\_

A. B.  
Judge, Clerk (or other proper officer  
of the court.)

This form may be altered so as to apply to the provinces of Saskatchewan and Alberta, and the Yukon Territory.

R. S., c. 113, sch.; O. C.'s, 21st Dec., 1903, and 3rd Nov., 1905.

## APPENDIX No. 4.

The following services are announced weekly in the Winnipeg city papers:

### Anglican.

St. John's Cathedral.  
St. Martin's Mission  
Holy Trinity.  
Christ Church.  
St. Mark's Mission.  
All Saints'.  
St. Luke's.  
St. Alban's.  
St. George's.  
St. Peter's.  
St. Matthew's.  
St. Margaret's.  
St. Barnabas' Mission.  
St. Michael and All Angels'.  
St. Cuthbert's.  
St. Philip's.  
St. Jude's.  
St. Thomas'.

### Roman Catholic.

St. Boniface Cathedral.  
St. Mary's.  
Immaculate Conception.  
Holy Ghost (Polish).  
St. Nicholas (Greek Catholic).  
St. Joseph's (German).  
Sacred Heart (French).  
St. Ignatius.  
St. Edward's.

### Presbyterian.

Knox.  
St. Andrew's.  
Westminster.  
St. Giles'.  
St. Stephen's.  
Augustine.

Point Douglas.  
St. Paul's.  
Dufferin Avenue.  
St. John's.  
Home Street.  
Riverview.  
Elmwood.  
Norwood  
Sherman Street.  
Clifton Street.  
Hungarian Mission.  
Free Presbyterian Church of  
Scotland.

### Baptist.

First Baptist.  
Logan Avenue.  
Broadway.  
Tabernacle.  
Emmanuel.  
Nassau Street.  
Calvary.  
Olivet.  
Beulah.  
East Elmwood Mission.  
Swedish Baptist.  
German Baptist.  
North Side German.

### Methodist.

Grace.  
Zion.  
Wesley.  
McDougall.  
Young.  
Fort Rouge.  
Maryland Street.  
Broadway.



## Appendix No. 4

Norwood.  
Sparling.  
St. John's.  
Gordon.  
Epworth.  
All Peoples', Maple Street.  
Bethel.  
All Peoples', Bethlehem.  
St. James's.  
King Edward Street.

**Congregational.**  
Central.  
St. James' Park.

**Evangelical Lutheran.**  
First English Lutheran.  
Evangelical Lutheran (German).  
Norwegian Lutheran, Mission Church,  
Christ Church (German).  
Emmanuel (German).  
First Icelandic.  
Trinity (German).  
Zion (Swedish).  
Tabernacle (Icelandic).

**Reformed Church.**  
Zion (German).  
Christian Reformed (Dutch).  
Salem.

**German Evangelic Synod**  
of North America.  
St. John's.  
First Evangelical.

**Church of Christ (Disciples).**  
Sherbrooke Street.

**Church of Christ (Scientist).**

**Evangelical Association.**  
Ebenezer.  
English Mission.

**Christians.**

**Salvation Army.**  
Citadel.  
Nena Street.

**Holiness Movement.**

**Scandinavian.**  
First Scandinavian.  
Elmwood \*Scandinavian.

**Unitarian.**  
First Icelandic  
All-Souls'.

**Christadelphians.**

**Jewish.**  
Shaa'rey Zadek.  
Shaa'rey Shomayin (Orthodox).  
House of Jacob.

**Apostolic Faith.**

**Latter Day Saints.**

**Reorganized Church of Latter Day Saints.**

**Welsh United Church.**

**Society of Friends.**

**Spiritualistic Church.**

**Gospel Meeting.**

**Men's Own.**

**Home and Foreign Mission.**

**Young Men's Christian Association.**

**Bijou Theatre Christian Endeavor Services.**

## APPENDIX No. 5.

### EXTRACT FROM A REPORT OF EMIGRATION OPERATIONS IN EUROPE.

BY J. OBED SMITH.

"On the 4th June, 1909, the following circular letter was addressed to all the booking agents, emigration societies and others concerned:—

#### "IN RE EXCLUSION OF OVERSEAS IMMIGRANTS.

"Sir,—In view of the fact that the Immigration Act at present in force has been amended several times, and that in accordance with its provisions its express terms have been supplemented by several orders in council, there is a possibility of misunderstanding arising between the several steamship and railway companies and the Immigration Department in the application of its exclusion provisions.

"As a help towards avoiding such misunderstanding it seems advisable that the immigration policy of the Canadian Government and the understanding of the Interior Department of the exclusion provisions of the Immigration Act should be stated as shortly and plainly although informally as possible.

"1. Money is expended and administration is exercised with the object of securing immigrants whose purpose in life is to occupy farm lands, either as owners, tenants, or labourers.

"2. Money is voted and administration is exercised with the object of excluding those whose presence in Canada would tend to add to the congestion of our towns and cities.

"Immigration effort is made in those countries which are considered likely to furnish the people coming within the first of the two classes above specified.

"No immigration effort is being made in those countries which are considered most likely to furnish the people coming within the second class.

"The Act is ever interpreted and its administration conducted throughout to give effect to the above two distinct lines of policy.

## Appendix 5.

"Certain of the exclusion provisions of the Immigration Act are mandatory and apply equally to the people of every class and of every country. These are the provisions which exclude the physically, mentally or morally unfit.

"Other provisions exclude for financial or other reasons, not physical, mental or moral.

"These provisions exclude:—

"1. Charity aided immigrants

"2. Europeans who have in possession less than \$25 in cash besides ticket to destination, and Asiatics who have less than \$200 besides ticket to destination; excepting citizens of China or Japan, in regard to whom there are special arrangements. (Chinese must pay \$500 head tax; Japanese must have in possession \$25 cash and a passport.)

"3. Immigrants who do not come by continuous passage from, and on ticket purchased in, the country of their birth or citizenship.

"Provision is made for relaxing the first of these clauses of exclusion in the case of persons who have been inspected and approved before sailing by the Assistant Superintendent of Emigration for Canada in England. No other relaxation will be made

"In regard to the second, provision is made for relaxation (a) in the case of persons going to friends permanently resident in Canada who are capable of supporting them, and (b) in the case of those going to assured employment.

"The relaxation in the case of persons going to friends only applies to persons ordinarily dependent on such friends; that is, wife or children going to husband or father; brother or sister going to brother, minors going to married or independent sisters, or parents going to children capable of supporting them.

"The provision as to relaxation of the money qualification because going to assured employment, is dealt with as follows:—

"(a) Immigrants from countries, other than those in which immigration effort is being made by Canada, cannot be assumed by the immigration officials to be going to assured employment, and therefore each individual will be required to produce the amount of money the regulations call for;

"(b) In view of the difficulties encountered by non-English speaking immigrants in securing employment, even though coming from the countries in which immigration effort is being made, (in case of their not having the money required and ticket to destination), the agent must be satisfied by

## Appendix 5.

evidence which he must record that such immigrant is going to assured employment at farm work. (The over-sea countries in which immigration effort is being made are Great Britain and Ireland, France, Belgium, Holland, Germany, Denmark, Iceland, Norway, Sweden and Switzerland.)

"(c) In case of English-speaking immigrants, while the steamship companies must be prepared at all times for a strict enforcement of the money requirement, the agent may, in case the immigrant is otherwise desirable, accept a reasonable assurance that he will find employment, provided such employment is at farm work.

"Regarding the third cause for exclusion: All immigrants who are unable to satisfy the agent either that they have independent means of support or that they are suited to farm work and intend to engage in it, are liable to be excluded under the indirect passage provision.

"The officials of the Immigration Department at ocean ports are being instructed that they will be held strictly to account for the enforcement of the Act in accordance with the foregoing statement of its terms.

"Your obedient servant,

"J. OBED SMITH.

*"Assistant Superintendent of Emigration."*

# HELPS

## SUGGESTIONS FOR THE STUDY OF STRANGERS WITHIN OUR GATES.

*For the use of Study Classes and Missionary Meetings.*

*These studies may be divided into as many lessons or sections  
as desired.*

### STUDY I.

#### THE WHY AND WHO OF IMMIGRATION.

##### Chapters I., II., III., XVIII.

#### 1.—*Why the Aliens Come.*

1. In what way does the modern immigration differ from ancient?
2. Why do people leave Europe?
3. Give some account of the causes that are bringing so many people to Canada.

#### 2.—*Who the Aliens are.*

1. At what rate per annum and per diem is our population increasing by immigration?
2. In the last decade, how many immigrants have come into Canada?
3. What percentage are from Great Britain, from the United States and from non-English countries? Name the ten highest nationalities that contribute to our immigration.
4. What province of Canada received in the past decade the largest number of immigrants?
5. Illustrate in graphic form last year's record of immigration.
6. Give a typical instance of immigrant stories. Would you have wished to come under the same circumstances?

#### 3.—*Our Attitude and Responsibility.*

1. What is the Christian attitude towards the immigrants?
2. What is our personal responsibility as Christians in improving the condition of aliens?

# Helps

## LESSON II.

### THE EARLIER IMMIGRANTS.

Chapters IV., V., VI., VII., VIII., XVI., XXIII.

#### 1.—*From Great Britain.*

1. Classify the English immigrants
2. Why do a certain class of English immigrants fail?
3. Are juvenile immigrants desirable?
4. Would you exclude assisted immigrants?

#### 2.—*From the United States.*

1. What makes the American a desirable immigrant?
2. In what part of Canada do the American immigrants chiefly settle?
3. Discuss the Mormon peril.

#### 3.—*Scandinavians.*

1. What nationalities are included under the term of Scandinavians?
2. What are the outstanding characteristics of this race?
3. In what parts of Canada have they settled
4. To what religious denomination are the majority of the Scandinavians attached?
5. What mission work is being done in Canada on their behalf?

#### 4.—*Germans.*

1. From what parts of Europe do the Germans come to America?
2. Do they succeed well in Canada?
3. What are the doctrinal beliefs of the Mennonites?
4. Picture a Mennonite community.
5. What mission work is being done among the Germans in Canada?

#### 5.—*French.*

1. What percentage of the population of Canada is French? What percentage of our immigrants is French?
2. What part of the French population is Roman Catholic and what Protestant?
3. Explain the seriousness of the French-Canadian problem.
4. Do you favor separate schools? Give reasons.

## Helps

5. Why should Protestant Churches undertake mission work among the French Roman Catholics of Canada?

6. What mission work are the various Protestant denominations doing for the French-Canadians?

### 6.—*Negro and Indian.*

1. Compare our negro problem with that of the United States.

2. What is the religious condition of the North American Indians, and what is our responsibility to them?

## LESSON III.

### THE LATER IMMIGRANTS.

Chapters IX., X., XI., XII., XIII., XIV., XV., XXXIII.

#### 1.—*The Slavs.*

1. What nationalities are included under the term Slav?

2. Where in Canada have they chiefly settled?

3. Give some Slavic elements of strength and of weakness.

4. Discuss the statement, "The Slavic people are the least liked and the least assimilable of all the alien races coming to America."

5. What can you tell about the Doukhobors as to their religion, persecutions, community life and good qualities?

6. If you had been born a Slav in Europe would you likely prefer America to Europe? Protestantism to Catholicism? The country or the city?

7. What do you know about the history of the Bohemians?

8. How does the number of the Galicians in Canada compare with other foreign nationalities?

9. What is their national religion, and what is the Presbyterian Church doing for them? What are some of their vices and virtues?

10. What contribution has Poland made to the science, literature and art of the world?

11. Where in Canada have the immigrants from the Balkan states settled?

12. Write a note on the Greek Catholic church.

13. What mission work is being done for the Macedonians, Bulgarians and Galicians, (a) in Toronto; (b) in Western Canada.

## Helps

### 2.—*The Hebrews.*

1. How many Jews in the last decade have come into Canada?
2. What brings the Jews in such large numbers to Canada?
3. Name some Jewish characteristics.
4. What contribution has the Jewish race made in the world's progress?
5. What is meant by Yiddish?
6. Mention some form of Christian work for Jews in Canada.

### 3.—*The Italians.*

1. How many Italians have come into Canada in the last decade?
2. From what two sections of Italy do the immigrants come, and compare these two classes?
3. Where chiefly do they settle in Canada?
4. Are the Italians desirable citizens for Canada? Discuss favorable and unfavorable aspect of the question.
5. Do the results show that the Italians are accessible to evangelical Christianity?

### 4.—*Levantine Races.*

1. What nationalities are included under this term?
2. Are they desirable immigrants? Give reasons.

### 5.—*Oriental.*

1. What races are included in the term Orientals?
2. How many Orientals are there now in Canada?
3. How are they distributed?
4. Describe the Chinese as to religion, occupation and social life.
5. What is meant by the "yellow peril," and would you advise the exclusion of the Orientals?
6. Should we welcome Hindu immigrants?
7. What are the Protestant Churches of Canada doing to evangelize the Chinese?

## LESSON IV.

### THE PROBLEMS AND EFFECTS OF IMMIGRATION.

#### Chapters XVII., XIX. and XXII.

1. Why is immigration the greatest problem Canada has to solve to-day?
2. What is the difference between the immigration of one hundred years ago and that of to-day?



## Helps

3. Distinguish between the terms colonist and immigrant.
4. How does our immigration problem compare with that of the United States?
5. What great change took place in the character of our immigration about the year 1882?
6. Compare the Canadian immigration policy with that of the United States.
7. State in brief form the problem of immigration.
8. Classify the effects of immigration.
9. What is the resultant product of the interblending of the races?
10. What are the injurious and the beneficial economic effects of immigration?
11. Discuss the immigrant from the standpoint of (1) Pauperism; (2) Physical Condition; (3) Illiteracy and Crime.
12. What are the barriers that must be broken down in order to secure assimilation?
13. What are the chief agencies of assimilation?
14. What can be said in favor of compulsory education?

### LESSON V.

Mock Parliament in which the Government will bring in a bill for the restriction of immigration into Canada. All the members of both the Ministerial and the Opposition parties are requested to make some contribution to the debate.

Chapter XXI., and pages 305-306.

Aliens or Americans, Chapters II. and III.

### LESSON VI. \_\_\_\_\_

A DOUBLE CHALLENGE—OF THE CITY AND OF THE CHURCH.

Chapters XX., XXIII.

1. In what sense is Canada a unique mission field?
2. Give a statement showing the growth of the cities, Montreal, Toronto, Winnipeg.
3. Name the chief causes for the increase of urban population. (Challenge of the City, p.21.)
4. What are some of the perils of materialism? (Challenge of the City, pp. 5, 6.)
5. Do you believe that adversity or prosperity will develop the best type of Christianity?
6. What is the census by nationality of the foreigners in Toronto?

## Helps

7. What are some of the consequent evils of the segregation of foreigners in certain quarters of the city? (Aliens or Americans, p. 195.)

8. Give a pen picture of the slums of Toronto.

9. What is the most potential factor in assimilation?

10. When and where is it most easy to approach the foreigner?

11. What does Protestant Christianity do for the immigrant when he lands at the gates of America? When the immigrant has passed through the gates, what is done for him?

12. On what does the preservation of the down town church depend?

13. What can we do for the down town districts, (a) as individuals, (b) as a church, (c) as a church federation.

14. Sketch instances of successful missionary effort in down town districts. (Aliens of America, pp. 275-6; 282-3.)

15. What mission work is now undertaken for, (a) English-speaking communities; (b) French-Canadians; (c) Scandinavians; (d) Jews; (e) Greek Catholic immigrants of Western Canada; Macedonians, Bulgarians and Galicians of Toronto?

16. How can every Christian become a home missionary?

## An Analysis

This is given as a suggestion for home study in preparation for a study class

PEOPLE	NUMBER	RACIAL TRAITS OR CHARACTERISTICS	RELIGION	DESIRABILITY OR "PECULIAR" PROBLEMS, ETC.
English		England has sent largely the failures of the cities.		British blood needed, but the immigrants include many undesirables.
Welsh Scotch Irish				Desirable. Have done well. Generally desirable.
United States (Not including Mormons)		Most bring in money and are anxious to "get on."		Generally desirable, and will become loyal to Canada, as their homes are here.
Mormons		A politic ecclesiastical system.		A decided menace.
Scandinavians Swedes		Serious, thoughtful, industrious, adaptive, youth are ambitious. Natural politicians.	Protestants, mainly Lutherans.	Highly desirable.

(This table to be prepared from the information supplied in the text book.)

This table should be extended until every Nationality represented in Canada is brought under review. For Nationality and numbers see pages, 15, 16, 17, 22 of the text book.

## NEWSPAPERS AND MAGAZINES

The following extracts from Toronto papers are samples of the valuable information *re* immigration which may be found in the daily papers and current magazines:

### NEARLY TWO MILLION IMMIGRANTS IN DECADE.

"THE GLOBE," TORONTO, MAY 27TH, 1911.

(Special Despatch.)

Ottawa, May 26.—During the past ten years Canada has received nearly two million immigrants, of whom approximately 750,000 were from Great Britain and Ireland and 700,000 were from the United States. An immigration bulletin just issued gives the actual figures up to the end of the last fiscal year, March 31, as 1,714,326 for the decade. Since then nearly 200,000 more have arrived, divided about equally between British and American.

According to occupation, about sixty-five per cent. of the immigrants arriving from the United States have been farmers or farm laborers, who for the most part have settled in the Prairie Provinces. Thirty-eight per cent. of the total number from across the line made entry for homesteads in the west. About thirty per cent. of the British and continental arrivals were farmers or farm laborers, while twenty-five per cent. were classed as general laborers, and nearly the same percentage were classed as mechanics.

The influx of negroes has totalled only a little over 400, while 5,200 Hindus have come. Of the British immigrants approximately 560,000 have been English and Welsh, 150,000 have been Scotch, and about 45,000 have been Irish.

Figures for other nationalities include the following:—Austria-Hungarian, 121,001; Italian, 63,817; Hebrew, 48,675; Russian, 38,950; Swedes, 19,349; Germans, 21,145; French, 16,236; Norwegians, 13,798; Syrians, 5,223.

The distribution of immigrants by Provinces gives a good idea of their respective population growth. Saskatchewan and Alberta got a little over half a million immigrants during the decade, Ontario came next with 403,899; Manitoba got 303,623; Quebec, 258,820; British Columbia and the Yukon, 188,599; and the three Maritime Provinces only 73,902. Western Canada therefore got some 300,000 more new settlers than Eastern Canada.—*Globe*, Toronto, May 27, 1911.

# Helps

## IMMIGRATION RECORD MADE BY C. P. R.

ABOUT 34,000 CARRIED FROM QUEBEC TO TORONTO  
DURING MONTH OF MAY.

THE TORONTO DAILY STAR, JUNE 6TH, 1911.

A new immigration record was made by the Canadian Pacific Railway last month, when that company transported from Quebec to this city over 34,000 new settlers. The official count, as given out yesterday by the C. P. R., puts the total immigration traffic between these two points at a trifle over 29,000, but these figures give only the actual paid transportation, and do not take into consideration the large number of children carried free. As on the average there is one child to every five new citizens entering this country, when these are accounted for the total is increased to well over 34,000 souls. This great influx is unprecedented. Never before in the history of the C. P. R. have they carried such a heavy traffic between St. Lawrence ports and this city. The figures not only beat the record for the month of April of this year by nearly 6,000 souls; but they beat the traffic for the month of May of last year by over 10,000. Compared with the count for May of 1909, the increase is even more astounding, the difference being nearly 20,000. This means that the immigrants have been pouring into the Windsor Street Station of the C. P. R. at Montreal at a rate of over one thousand a day, and, as this average has been maintained since the beginning of March, when the first immigration rush started, it is evident that the C. P. R. alone have transported from Quebec and St. John westward, during the last three months, approximately 90,000 new citizens and families.

Last month the C. P. R. were forced to run sixty-five special trains from Quebec to Montreal, in order to look after the increased traffic, and as practically the same condition of affairs existed in the two previous months, it means that since the first of March the traffic from St. John and Quebec westward has necessitated the running of one hundred and eighty-five special trains by the company. As each of these trains would average about ten passenger and two baggage coaches, and as these cars are respectively about seventy and sixty feet long; it is evident that if all the new immigrants had been transported to Montreal at the same time, it would have taken a C. P. R. train about thirty miles long to accommodate them. Other statistics show that if all the immigrants transported

## Helps

westward by the C. P. R. during the last three months, were to march in a single line, thirty inches apart, taking a step of thirty inches and travelling at the rate of three miles an hour, it would take nearly twenty-eight hours for the line to pass a given point.

Most of those who travelled over the C. P. R. lines went straight through to the coast. The large majority of them were for British Columbia, and the Western wheat lands, but there were also a large number of clerks and office employees, who flocked to the cities of Winnipeg, Vancouver and Victoria.

Mr. W. Miller, Assistant Superintendent of Terminals, is the authority for the statement that the new-comers would average in cash and personal property, at the very least, \$300 each, in which case the 90,000 settlers carried by the C. P. R. must have brought to this country approximately \$27,000,000, a very important addition to the capital of this country.—*The Toronto Daily Star*, June 6th, 1911.